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[ONE PENNY.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 9.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. F. SUMMERS.
Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPISON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Wreath-road, Finchley-road, 11.15 and 6.30, Rev. F. H. JONES, B.A.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, W. E. MARTELEY, M.A., "The Family."
Essex Church, The Mall, Notting Hill Gate, 11, Rev. JAS. HARWOOD, B.A.; 7, Rev. R. K. DAVIS, B.A.
Finchley (East), Squires-lane Council Schools, 6.30, Rev. J. ARTHUR PEARSON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. Arthur HURN; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. E. SAVELL HICKS, M.A., Communion; 3.15, Young People's Service; 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND, B.A.
Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11, Rev. H. RAWLINGS, M.A.; 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. LIONEL TAYLER.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A., Farewell Sermons.
Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.
University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; and 7, Wimborne, Smaller Worples Hall, Worples-road, 7, Rev. W. G. TARRANT, B.A.
Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.

BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.

BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Hammon-dhill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.

CHELMFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.

CHELTENHAM, Bayhill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. HARVEY COOK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.

EVESHAM, Oak-street Chapel, 11 and 6.30, Rev. J. H. SMITH.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.

GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCOARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

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HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM FORTH.

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It is of great assistance to the Association in its work, if Subscribers will kindly pay at the beginning of the year. In places where there are Local Treasurers, Subscriptions should be paid through them; unless it is preferred to send direct to Essex Hall, in which case Cheques should be made payable simply to the order of the *B. & F. Unitarian Association*.

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HOWARD CHATFIELD CLARKE, Treasurer.
W. COPELAND BOWIE, Secretary.
Essex Hall, London,
Jan. 1, 1910.

MARRIAGE.

RAINEY—BOWLES.—On January 1, at the Unitarian Church, Hackney, by the Rev. R. H. U. BLOOR, B.A. Lieut. Wakefield Rainey, A.V.C., son of the late Rev. John C. Rainey, of Westmeath, to Elsie Clare Bowles, only daughter of F. D. Bowles, J.P., C.C., of Stamford Hill, N.

DEATHS.

BROMHEAD.—On January 3, at her residence, 69, Wordsworth Road, Small Heath, Birmingham, Anna Letitia Barbauld Bromhead, eldest daughter of the late Rev. James Taplin, aged 83 years.

MELLY.—On December 29, at her residence, Abercromby Square, Liverpool, Sarah Elizabeth Mesnard, wife of the late George Melly, J.P., D.L., aged 77 years.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	19	CORRESPONDENCE :—		Literary Notes	27
EDITORIAL ARTICLE :—		Theodore Parker	25	Publications received	28
The Super-Moral Life	20	The Guilds' Union	25	FOR THE CHILDREN	28
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
The Secret of Evangelicalism	21	Canon Rashdall on Christian Theism	26	The Social Movement	29
Islam from the Standpoint of Liberal Christianity	22	The Essex Hall Year Book for 1910	26	NEWS OF THE CHURCHES	29
Gladstone and Religious Liberty	24	Paul and Jesus—Revelation and Inspiration—Primer of Statistics—The Annual Volume of Young Days	26, 27	NOTES AND JOTTINGS	31
Address of the Committee of the Peace Society	25				

* * Subscribers are reminded that their subscriptions are now due.

* * Will contributors and correspondents kindly note that from this date all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

ON New Year's Day a reform of some moment came quietly into operation. We refer to the new form of oath which is administered to witnesses in Courts of Law. It has been felt for a long time that the habit of kissing the Book, often a greasy and unattractive volume which made the idea of special sacredness appear very remote, was neither cleanly nor very reverent. The Bill, as it left the House of Commons, enjoined the repetition of the oath with the hand raised, as is customary in Scotland. An amendment inserted by the House of Lords makes the holding of the New Testament in the uplifted hand compulsory, though it need no longer be kissed. We wish that in this matter the House of Commons had persevered in its desire for a thorough and consistent reform. It is not in the best interests of religion that the New Testament should be used as a fetich, which gives a sort of magical efficacy to a pledge to tell the truth and tends to encourage the belief that there is something more sacred in an oath than in our word of honour.

* * *

PEACE Sunday was observed on the 19th ult. The Peace Society, following a custom of more than twenty years' duration, had sent a letter of invitation to all ministers of religion in charge throughout the United Kingdom, and the leaders of various religious organisations, numbering altogether 40,776, all of which were dispatched from the offices in Broad-street. With these were sent copies of literature likely to be useful. The replies received amounted to 3,396, promising 5,215 sermons or addresses. Many of these replies

expressed a desire to receive the literature which had been offered. A total of 313,220 copies was distributed. The letter of invitation was signed by 55 leaders of the Christian Churches (including 19 Bishops of the Church of England). This did not by any means include all who would gladly have signed. The limit was not fixed arbitrarily, however, but arose simply from occupation of space. As it was, the number was too unwieldy for wide notice in the press, which was, of course, a very pleasing feature. It is gratifying, too, to be informed that the efforts of the Society in former years to promote its observance in France, through M. Vasseur, are still bearing fruit. A letter has been received by the secretary showing that the Council of the "Fédération Protestante de France" inserted in all the Protestant papers of France, as on previous occasions, a notice inviting the Churches of France to devote one Sunday during the month of December to the eminently Christian cause of "Peace amongst men"—by preference the Sunday before Christmas Day.

* * *

THE following call to prayer has been issued to the Free Churchmen of England and Wales :—

"Dear Friends,—The General Election which is about to take place is the most important in the life and well-being of the nation of any that has happened, or is likely to happen, in our time. The most momentous issues are involved. The crisis is essentially religious. It is our privilege, as it is our duty, to pour out our hearts before God.

"Let us, then, draw near to Him with a true heart and with the full assurance of faith, seeking day and night His guidance and help throughout this critical time. Let us gather together and pray that we and our fellow-citizens may not forget that our vote and influence are a trust from God, to be used for His glory; and we must in this, as in all other matters, seek first His kingdom and His righteousness. Let us pray that we may faithfully and wisely make choice of fit persons to serve in the great council of the nation, and that all things may be so ordered and settled that peace and happiness, truth and justice, religion, and piety, may be established amongst us for all generations."

The appeal is signed on behalf of the National Council of Free Churches by Evan Jones (president), David Brook (ex-president), J. Monro Gibson, John Clifford, Charles H. Kelly, J. G. Greenough, W. J. Townsend, James Travis, F. B. Meyer, Robert F. Horton, J. Scott Lidgett, and J. Rendel Harris (past-presidents), J. H. Jowett (president-elect), and Thomas Law (secretary).

* * *

"QUARTUS," who writes with so much sagacity and breadth of view on Church questions in the *Manchester Guardian*, has some admirable remarks on "Political Parsons" this week. "The whole spirit of the English Church," he says, "requires of its clergy that they shall be English citizens—not mere seminary priests. More and more, as social reform becomes the most essential element in political agitation, politics are becoming part and parcel of morals and religion. Politics have been rightly defined as morals on a larger scale, and does not Aristotle, the 'master of the wise,' declare that ethics are after all only an introduction to the science of politics, where the same principles have a wider play? For nothing that is morally wrong can ever be politically right. And if so, is it not obvious that the Church, that Christianity, cannot but have and declare an opinion upon every scheme of social reconstruction, on all plans for wiser taxation, on every suggestion of finance which may involve consequences to the condition of the people at home and to our relations to the other peoples of the earth? In a word, the religious leader, because he is a moral teacher, is bound to form an opinion upon public questions. He ought to arrive at a broad and sound view, and declare it openly, for politics are a part of practical religion."

* * *

"It seems clear," he continues, "that the parson, whatever his politics, should set the laity an example by the breadth of his views, his toleration and generosity towards opponents, by his serenity of temper, and by his perfect and manifest disinterestedness. If our political attitude is obviously clear from self-seeking, from bitterness, and from exclusiveness, if it leaves us generous, cheerful, and open-

hearted, then we need not fear to be ‘political,’ even if we are parsons. I do not think even his own Church people respect a clergyman who has no opinions, or who, having them, fears to disclose them. After all, a man’s character will entitle him to the respect, or the reverse, of his fellows ; and a strong character is not likely to have no opinions. . . . Politics are said to be a dirty game. That is true, if we play them as a game, and not in serious service of God and man, or if we forget to wash our hands of self-interest.”

* * *

MR. JOACHIM KASPARY has issued what he calls a “Humanitarian Manifesto for the General Election.” It contains some excellent sentiments on the Liberty of Speech and Listening, which may be commended to the attention of men and women of all parties :—

“ Let there be *Fair Play* for all Parliamentary candidates, and *Foul Play* to none.

“ Remember that it is *Foul Play* to interrupt a public speaker and to break up the public meeting of your religious, political or social opponents, but that it is *Fair Play* to demonstrate your difference of opinion by voting against them.

“ Let Parliamentary electors listen quietly to all sides of the question by and when attending the meetings of the various political parties.

“ Let the police and the fair play members of the audience defend *Liberty of Speech and Listening* by regarding and treating the uncrowned tyrants, who interrupt a public speaker and break up a public meeting of their opponents, either as greater criminals than common pickpockets or as dangerous lunatics.

“ Parliamentary candidates, and especially the leaders of the various political parties, who do not recommend *Fair Play* and rebuke *Foul Play*, ought to be defeated not only by their opponents, but also by the electors of their own party ; because *Fair Play* is the greatest jewel in the crown of real glory ; and *Liberty of Speech and Listening* is far more important and valuable than even manhood and womanhood votes.”

* * *

THE Winter Exhibition at Burlington House is rich in works by the Old Masters and eighteenth century English painters. A large number of the former are from the collection of Mr. R. H. Benson, and include characteristic examples of Andrea del Sarto, Luini, Palma Vecchio, Leonardo da Vinci, Botticelli, and Bellini. The “Santa Conversazione” of the latter is a notable picture, and the sweet, earnest face of St. Catherine, with her palm-branch, lingers in the memory long after one has passed into the second room, which contains two delightful Guardis, Murillo’s “Paralytic” (with its marvellous grouping, and compassionate Christ), a fine Velasquez, “The Steward,” three Tintorettes, and the charming “Portrait of a Child” by an unknown painter of the Spanish school. There is something at once pathetic and quaint in the appearance of this chubby little person, with her staring brown eyes, her baby mouth, stiff, pleated gown, and tiny ringed hands, holding some flowers and a water-bottle. Among the contributions from the Dutch and Flemish school are two fine “In-

terioros” by Peter de Hooghe and Nicholas Maes—the latter particularly striking by reason of the vivid figure of the woman pumping ; several portraits by Frank Hals, and a portrait of a thin-lipped, bright-eyed old lady in black gown, white ruff, and white headdress, beneath which a curious black band is drawn across the forehead, throwing into relief the shrewd, unsmiling face, with its courageous expression.

* * *

THE portraits, chiefly by Raeburn, Gainsborough, Hoppner, Rembrandt, Sir Joshua Reynolds, and Romney, are among the most beautiful things in the exhibition, and one passes by even the large Turner (“The Harbour of Dieppe”) which is somehow a little disappointing, to study the piquant face of Miss Lawrence by Romney, and the hues of rose and russet in Hoppner’s superb “Portraits of Mrs. Sheridan and Son,” Raeburn’s “Sir John Sinclair,” Van Dyck’s brilliant “Genoese Lady,” Sir Joshua Reynold’s “Viscountess Beauchamp”—the graceful, lovely woman in her pale brown draperies, with the winsome colour fresh on lips and cheek—and the child-group, also by Sir Joshua Reynolds, with its memorable portrait of Master Paul Methuen and his little sister Christian, the latter distressingly encumbered with a rich mantle and a cocked hat, as she sits straight up clutching the posies gathered from the flowers strewn at her feet.

A collection of pictures by the late E. J. Gregory is exhibited in the Black and White Room, and it includes the well-known “Dawn,” now in the possession of Sargent, which is cleverly composed, but lacking in dramatic feeling. All Mr. Gregory’s pictures are interesting, vivid, and brilliantly executed ; but he lacked the power to communicate emotion, which can never be compensated for by mere accuracy of technique.

* * *

WE learn with interest that Miss Chettle has presented to Sharnbrook Church (Beds.) an exquisitely carved font cover, as a memorial to her very intimate friend and associate in art, Miss Edith Martineau. Miss Martineau (who died in February last) was the youngest daughter of Dr. Martineau. She was an Associate of the Royal Water-Colour Society, and regularly for many years exhibited in the Pall Mall Gallery her drawings of England and Scottish landscapes. The memorial which Miss Chettle has chosen for her friend has a special appropriateness from the fact that the font cover was carved by a rural postman of Rothiemurchus, in the Highlands of Scotland (where the Martineaus lived much of their lives), and the carving class at which the youth (James Angus by name) learnt the secrets of his art was one which has been carried on by the Misses Martineau, near their Highland home for some twenty years. The cover is carved with a Lombardic design arranged by Miss Gertrude Martineau, and it is a beautiful piece of workmanship. On brass plates, attached to the edges of the cover is the inscription : “To the Glory of God—in memory of Edith Martineau, A.R.W.S., who died on February 19th, 1909.—Given by one who had the happiness to be her friend.”

EDITORIAL ARTICLE.

THE SUPER-MORAL LIFE.

FATHER TYRELL has a startling remark in his last book “Christianity at the Cross Roads.” It is, indeed, the keynote of his entire argument. “Morality is not our highest life, but only a particular manifestation of it under certain contingencies.” It is a sentence worth pondering. It serves to arrest our headlong immersion in contentious interests, and gives us a moment for realising that there is a transcendent realm of spiritual experience above the dust of our earthly controversies.

Exigent and imperative as are the claims of world-morality always, everywhere, and among all, yet is it not true that there is a life higher than morality, an ideal life into which morality is, as it were, absorbed, or in which it will ultimately be merged and lost ?

This may not seem a very palatable doctrine to Puritans, who inherit a tradition of heroic battles fought for morals. But there is really no reason why it should not be eagerly welcomed by them. It is precisely because morality and practical life are felt to be so important that we are constrained to establish the more important fact that there is a life greater than morality, and for the sake of which our moral battles are now fought. We may transfer to morality and religion the essential meaning of the words of the cavalier poet, “I could not love thee, dear, so much, loved I not honour more !” We could not fight so valiantly for morality in public and private life, loved we not more a super-moral life. Perhaps we can explain the matter in this way. Those of us who believe in heaven, and the present writer is childish enough to hold this belief, have some vague beautiful dream of it as a state of being where life is so full of joy and peace and love, where perfection is so complete and pure, that we shall actively minister to each other with such spontaneous alacrity and eagerness that our conduct has ceased to be moral by becoming perfect. Something of this kind Herbert Spencer said would be the result of ethical evolution on this earth ; but let that pass. At any rate, we do not think of the angels or the spirits of the blessed as fighting moral campaigns among themselves in heaven, or as organising a celestial crusade on behalf of some oppressed section of themselves. For there is no heavenly oppression or injustice. God’s will is their peace and His service their perfect freedom. We may, indeed, conceive of them, as in some way grieving over our lapses and sufferings, and as interceding on our behalf or pleading even now with our better nature. But even so, we think of themselves as purified from all mortal stain, and living somehow

a life of beatitude and fruition in God. They grieve not and suffer not for themselves, but for us. They struggle not with any sins of their own, and fight no moral contest on their own behalf. Their life, we dream, is a rapture of adoration in the blessed presence of God. It is more comparable to the life of an artist entranced in the contemplation of absolute loveliness than to the life of a soldier who has ceased to be self-conscious because intent and centred on the desperate fight.

The life of heaven may thus be conceived as a super-moral life. Or, to avoid criticism, let us say that when all the universe of conscious beings shall have been perfected, it *will then* be a life where what we call morality has no meaning. It is not the Absolute Idealist alone who can take a moral holiday. Professor Wm. James might have claimed as much for the pragmatist. For *any* faith at all in the ultimate victoriousness of love can give us that certainty of the final issue which entitles us here and now to anticipate it in moments of repose. Our inheritance is so sure, our expectation so safe, that we may venture to draw a little leisure on it by way of mortgage in order that we may enrich our present too indigent life. Heaven does not hand over a monopoly of its symbolism to the Idealists. It offers an immortal triumph to *all* the faithful, to all who are full of faith in the final redemption and beatitude of souls. We may think of that life as being in its absolute supremacy a life of mystical ecstasy, a white, breathless hush of unutterable joy, a fulness and infinity of rapture, an unbroken peace of hearts in eternal harmony beating in ultimate rhythmic beat with the blissful heart of God.

Such a life we call transcendent, because from this level of earth it cannot be described. We can, at best, only throw out great gleaming symbols at it as a kind of apocalyptic anticipation. This is the life of religion *par excellence*, a religion that has already the mystical instinct for an experience that is above and beyond morality. It is like the young fledgling in the nest beginning to wonder what this desire for flight can mean, or like the chrysalis feeling the strange loosening of bonds and marvelling what this folded mystery of wings will be like when presently the butterfly spreads their glory in the high-noon splendour of day.

Now this type of mystical and symbolical religion, this anticipation of an experience that transcends morals may even now and here be ours. The poet comes near to it in times of trance-like stillness, when he leans on the breast of nature and hears the beating of her heart and the rising and the falling of her breathing; or the musician when no longer conscious that he hears, because hearing and sense have passed into that to which he

listens. But chief of all it is fore-tasted by the saint who in moments of withdrawal from the world, finds untellable intimacy and union with his God. This he may do, like our Lord seeking the mountain, to the invigorating, not enervating, of his moral personality. We fight, we struggle, we wrestle in order to make that ultimate life possible for all, in order to break down barriers of privilege, and open wide the gates of opportunity. We wield the sword of the Church militant in order that others as well as we may enter into the joyful fellowship of the Church triumphant.

But it is meet and right that we should now and again withdraw from the strenuous field, if only to look up through the folds of our tent by night and see the glittering array of heaven which tells us that it shall be praise at the end, even as it was at the beginning, when the morning stars sang together, and all the sons of God shouted for joy. J. M. LL. T.

LIFE, RELIGION & AFFAIRS.

THE SECRET OF EVANGELICALISM.

"THE essence of religion is the sense of sin, repentance, and the assurance of forgiveness of sin." So says the writer of a thoughtful letter in a recent issue of this journal. The writer affirms that "the secret of Evangelicalism in the past was that it dealt drastically with human sin, and brought sinners to repentance and an assurance of full and free forgiveness." Willing to discard much of the theology of Evangelicalism, he pleads for the retention of this vital element. The "central citadel" of Evangelicalism is declared to be "the overwhelming consciousness of the indwelling Spirit of God"; and the writer questions whether we can be blessed with this consciousness, "until we have repented of our sins and received an answer of peace, assuring us that God has reconciled us to himself, and fully and freely forgiven us out of the plenteousness of his mercy."

This appeal can produce little result until we understand exactly how Evangelicalism awakened the sense of sin, how it brought sinners to repentance, and assurance of forgiveness, and above all, *how much* of the theology of Evangelicalism must be discarded. The writer retains many of the old expressions; but it is significant that he leaves out what is, in the ordinary Evangelical doctrine, the supreme fact—the fact which alone gives meaning to Redemption—the historical fact of the Saviour, at once human and divine.

An "Evangelical" type of religion without Jesus as Saviour, and in fact without recognition of the need for human saviours or human mediation in any kind or degree, is set forth in Francis William Newman's book, "The Soul: Its Sorrows and Aspirations." I remember, when I first read this book, the surprise with which I found the author—whom I had heard of only as a pure Theist, a severe critic of historical Christianity—expounding a religion of the purest Evangelical type, though in a non-Christian setting!

This fact of itself is sufficient to show how superficial are some of the distinctions that we make, and how absurd it is to suppose that all ideas of conversion, regeneration, and the like, are a set of delusions propagated by "revivalist" fanatics. Newman gives a just account of what conversion is, and of the causes which lead to it; and he deliberately declares that essential religion is the experience of Paul, though he regards the historical Jesus as of no true religious importance.

The essential thing in all religion of the genuinely Evangelical type is the experience of a "new birth," "conversion," or "regeneration." All who wish really to understand this experience should study the many examples given in Professor William James' chapter on "The Divided Self," in his volume "The Varieties of Religious Experience." It is the account given of the facts which is so instructive, whatever may be thought of the author's explanation of them by reference to "sub-consciousness." He shows that "to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified, and consciously right, superior, and happy, in consequence of its firmer hold on religious realities. This is at least what conversion means in general terms, whether or not we believe that a divine operation is necessary to bring such a change about." And as regards "sudden" conversion, Professor James observes: "The believers in the supernatural character of sudden conversion have had practically to admit that there is no unmistakable class-mark distinctive of all true converts. The supernormal incidents, such as voices and visions and overpowering impressions of the meaning of suddenly presented Scripture texts, the melting emotions and tumultuous affections connected with the crisis of change, may all come by way of nature, or, worse still, be counterfeited by Satan. The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated, and this, it has to be admitted, is also found in those who pass no crisis," and (we may add) who experience no "assurance of forgiveness" and no "newness of life."

There are many pathways to the central citadel of Religion; but the characteristic doctrines of Evangelicalism point only to one of these pathways among many others. It ought not to be so very hard to understand that *no single type of religion can appeal effectively to all types of human experience*. There are different kinds of mental growth. It is, or ought to be, a commonplace to say that our minds are always developing, always growing. There are some whose mental development is a gradual, rational process, harmoniously responding to favourable outward conditions; here are no definite "transition-points" from one thing to something conspicuously different. There are others so constituted that their natural development can only proceed by crises, with something of storm and stress and struggle. The same kind of religion cannot appeal to both of these two kinds of people. Conspicuous

in the second class are those still leading the old instinctive life, with their strong feelings and their undeveloped intellects.

To all these, Evangelicalism at its best appealed with great force. It preached the Love of God freely and powerfully. It fostered personal trust in, and love for Christ as a person with a real human heart full of fathomless pity. It made men feel that the apparently irreparable past could be dealt with and modified, that though men might have destroyed themselves, their help was still in God. On the other hand, it had many fatal defects. It insisted that the new birth is something which must be felt, consciously felt, as a broken bondage to sin, and a surrender to the will of a forgiving God; religion being a conquest of the soul by Divine aggression, nothing can be accepted as spiritual except what *declares itself* within the human spirit, and the soul that does not *know* that it is saved is "lost." It uttered the blasphemous doctrine that the best works of the unconverted, so far from having any tendency to bring them to Christ, are of the nature of sin, and that the natural universe, material or human, was the antagonist of the spiritual. It accepted belief in the final victory of evil in "lost" souls beyond the grave.

All these ideas are dying now. Evangelicalism in its old form is coming to be as powerless as Bunyan's Giant Pope—much more powerless than the real Pope to-day. But there is something left. The love of Christ as conceived by the old Evangelicals needs to be *universalised*, to be identified with the *human love* which is actually working in the world at large, and recognised as the revelation of an unspent store of love which is ultimately divine. The founder of the Salvation Army once declared that the first vital step in saving outcasts consists in making them feel that some decent human being cares enough about them to take an interest in the question whether they are to rise or sink. Salvation is first of all the work of human beings. It is realised in moral and spiritual fellowship. It begins in men's companionship with those who are better than themselves, in their desire for personal approbation, when they have done well, and, when they do ill, in the fear of offending and disappointing someone whom they care for supremely, and who, they know, cares for them. The lost soul—lost, so far as this world goes—is the one which is impervious to the influence of human love, like Caliban—

On whose nature
Nurture can never stick; on whom my
pains

Humanely taken, all, all lost, quite lost.

James Martineau (in his review of Newman's "Phases of Faith" in the third volume of his collected *Essays*), has well said that "influence transmitted from soul to soul, whether among contemporaries or down the course of time, is not only as *natural*, but as *spiritual*, as the direct relation of each worshipper to God. The whole world is held together by like forces of natural reverence, grouping men in ten thousand clusters round centres diviner and more luminous than themselves. And if every family, every tribe, every sect, may have its head and representative, excelling in the essential attributes which

constitute the group, what hinders this law from spreading to a larger compass, and giving to *mankind* their highest realisation, superlative in whatever is imitable and binding, and saving?"

In a second and concluding article I shall try to meet the question, How are we to understand that condition of "the self, divided, and consciously wrong, inferior and unhappy," from which deliverance is sought, and which I have provisionally assumed to be a sufficient account of what we mean by sin as a state or condition of the soul.

S. H. M.

ISLAM FROM THE STANDPOINT OF LIBERAL CHRISTIANITY.

BY PROFESSOR E. MONTET, OF GENEVA.

The subject of this study was suggested after reading a series of articles on Islam from the Standpoint of Christian Missions, which appeared in the French Review, *Foi et Vie*, and which have just been published in pamphlet form under the title "Que Penser de l'Islam?" (Paris, 1909). The author, M. E. Brès, a missionary in Kabylia,* has, in this pamphlet, brought a regular indictment against Islam. Unhappily, he is very ill-informed about the religion of Mahomet, in spite of the fact that he has lived and is still living in a Mussulman country. There is scarcely a page of his writing that does not contain grave errors of fact, and superficial or rash statements about Islam, thus evincing a very narrow and one-sided Christian spirit. I have felt it necessary, therefore, to revive the question for the public at large, and to consider it from a wider point of view, and especially in a less one-sided spirit, and with more care as to the truth of the facts. The Liberal Christian convictions we profess on the one hand, and our long experience of Islam and of various Mussulman circles on the other, furnish us with some authority on the matter, and in any case may reassure our readers on the score of our sincerity.

I.

The question, "How are we to regard Islam from the standpoint of Liberal Christianity?" is far from simple, and admits of no easy answer.

Islam of to-day is not, as a matter of fact, any longer a homogeneous whole, any more than Christianity is. True, the immense majority of Mussulmans cling to a very narrow and traditionalist orthodoxy. But there is a liberal minority, as in the case of Christianity, and what is more, and what complicates the question, there is a new spirit manifesting itself in the Mussulman world, so that we are actually the spectators of the beginning of an evolution, which will keep on developing and increasing in the years and centuries to come. The transformation of religions is, in fact, very slow, and centuries are required before they are seen to be developing, and passing out of the traditional form of their childhood into the freer atmosphere of thought of later times.

Let us particularise, at the outset, in a few but precise terms the elements of

* The French Protestant Mission in Kabylia was founded in 1886 by the Methodist Church of France.

Mussulman orthodoxy and Liberalism, as well as of that new spirit that is pervading Islam. By so doing we shall simplify the question we are desirous of elucidating. We shall by way of simplification omit from our survey the numerous sects of Islam and its manifold confraternities, which, moreover, for the most part cleave to orthodoxy.

Mussulman orthodoxy possesses a very simple but fundamentally a very incomplete creed. It comprises but two articles: the Unity of God, and the Mission of Mahomet. In reality, however, the beliefs of the Mussulman orthodox are much more overweighted with encumbering details. They believe in the supernatural in the fullest sense of the word; they believe in the miraculous intervention of the saints, to whom they direct a fervent but unelevating worship; they believe in salvation by works, and in a grossly material future life (heaven and hell). The Mussulman orthodox type of morality, is, I am convinced, inferior to that of the gospel of Jesus; but, it must be acknowledged, it possesses pretty nearly the same value as that practised by Christian peoples, not excepting even the custom of polygamy, for we know what is to be thought of the respect paid to the principle of monogamy in Christian circles. Finally, the Mussulman orthodox for the most part profess a belief in practical fatalism, which, for all that, does not exclude all affirmation in a doctrine of Free Will. It is true that, on this point, the Koran provides no categorical instruction, and that the Mussulman doctors have been divided on the question of moral freedom.

On the whole, we may state that in Mussulman orthodoxy grave inroads have been made into the fundamental dogma of the Unity of God. The same thing has happened in the case of orthodox Catholicism and Protestantism in the proclamation of the Trinitarian dogma, and still more in the case of Catholicism by the worship of the saints.

As to religious Liberalism in Islam, this has not been a movement of recent date. It traces its origin in a respectable antiquity, and to the party of the Mu'tazilah, which was founded in the eighth century of our era by Wāsil ben 'Atā (d. 748), and which expired in the thirteenth century. The Mu'tazilah professed the dogma of the Unity of God in all its purity and spirituality. They even went so far as to reject the doctrine of the eternal attributes of God, from fear of falling, as the Christians had done, into the doctrine of the distinction of the divine persons, seeing that these attributes had become in the thought of many orthodox Mussulmans separate entities of God. They believed in Free Will, and for the most part they regarded the rewards and punishments of the future world in a spiritual sense. Many of them denied the doctrine of eternal torments. In Paradise, they said, there is no material vision of God. The Koran was for them a merely human book. The Mu'tazilite doctors admitted that man can attain directly by his own reason to the knowledge of God, so that not unjustly the Mu'tazilah have been termed the Rationalists of Islam. The most illustrious thinker of the Mu'tazilah was the famous

Zamakhahārī (d. 1144). He it was who wrote that saying so highly remarkable, considering the date at which he lived, and the truth of which is never out of date: "Advance in thy religion under the standard of Science." Since the disappearance of the Mu'tazilah, religious liberalism has never ceased to be represented in Islam, and at the present day there are everywhere liberal Mussulmans, such as in India was Syed Ameer 'Ali, who claimed to be of the school of the Mu'tazilah, and who said that "the young generation (in Hindoo Islam) was tending unconsciously in the direction of the Mu'tazilite doctrines." Liberal Mussulmans are to be found not only in India, but in Turkey, in Egypt, in Tunisia, in Algeria, and elsewhere. We know several of them in these divers countries, whose belief show affinities, as we shall see farther on, to those of Liberal Christianity.

Finally, there is, as we have said, a new spirit manifesting itself in the Mussulman world. It is a spirit of emancipation, sprung of a prolonged and increasingly intimate contact with European civilisation, and tending to apply to the Mussulman world the political and social principles of the Christian world. This spirit has chiefly appeared in these latest times in Turkey, in Egypt, in Persia, and in Algeria and Tunisia. The Mussulmans who are penetrated by this new spirit represent very diverse tendencies. Some remain Mussulmans in the narrow sense of the word; others are emancipating themselves with singular success from the Koranic and traditional religion, whilst others are definitely freethinkers.

In Turkey this liberal movement is represented by the Young Turk party at present in power. It is a party essentially political, striving for a Turkey constitutional and politically liberal. As for religion, the majority of the Young Turks profess the Mussulman orthodoxy. In Egypt, the Young Egyptian party, who aspire to constitute an independent Egypt, are of three distinct groups: the National Party who demand the evacuation of Egypt by the English, and who claim a Constitution; the Party of the People opposed to the Khedive, and who likewise are struggling for a constitutional government, and the Party of Reform, who seek changes and ameliorations, and believe them to be attainable in co-operation with the Khedive. There are amongst the Young Egyptians a pretty large number of free-thinkers in the European sense of the word.

In Persia the National Persian Party, which is labouring for the establishment of a constitutional government, is essentially a liberal political party.

Finally, in Algeria and Tunisia cultured Mussulmans, like the Tunisian authors of "The Liberal Spirit of the Koran,"* appeal to Islam to rid itself of its religious confraternities, of its worship of the saints, of all the superstitions with which it swarms, and to enter resolutely into the stream of modern ideas. Others, on the contrary, like the Algerian Ismaël Hamet,† eulogise European civilisation which they would substitute for Mussulman civilisa-

tion, and profess scepticism in religion. Were we not then right, unmistakably right, when we declared at the outset of this study, that it was impossible nowadays to judge of Islam as a homogeneous whole!

II.

It is this Islam, at once so numerous (it is estimated that there are at present at least 250,000,000 Mussulmans) and so varied, that is being attacked with the object of conversion by Catholic and Protestant missionaries.

The Catholic missions in Mussulman countries are in the hands of a veritable host of secular priests and of monks pertaining to very diverse orders. As to Protestant missions, directly or indirectly occupied with missions in Mussulman Countries, S. M. Zwemer in his "Islam: a Challenge to Faith" (New York, 1907), estimates them at twenty-eight, but this number is too low, and requires to be considerably augmented.

And what is the final result of the efforts of all these missionaries? It is practically insignificant. It is a fact of general observation that the monotheistic religions, which nowadays have renounced force as a method of propagation, make few encroachments. The small numbers of conversions that are effected from one to the other may be classified as follows: an inconsiderable number of conversions having as their sole motive reasons of conscience and religious conviction; the majority of the cases having as their sole cause questions of self-interest. It is in this last category that, for the most part conversions, examples of which are familiar to us, are found from Judaism to Christianity, or from Christianity to Islam, or from Islam to Christianity.

There is a country in Africa which we have closely studied, having been entrusted with a scientific mission therein 1900-1901. I mean Morocco. A prolonged residence in that country (on the coast and in the interior) has enabled us to collect interesting observations on Christian missions, Catholic and Protestants.

In Morocco the Catholic missions are entrusted to Spanish Franciscans, long established in the country. In reality the Franciscans have discarded the mission properly so-called. They have built schools, frequented especially by Spanish children (the Spanish population is numerous in the coast towns open to Europeans, especially at Tangier), and render great service to the Spanish population, such as elementary schooling, medical aid, and assistance to the poor.

As to the Protestant missionary societies labouring in Morocco, they are three in number: North Africa Mission (London) founded in 1881, Southern Morocco Mission (Glasgow) founded in 1888, Central Morocco Medical Mission (Glasgow) founded in 1894. These societies (two of them at least) publish official missionary reports, which may be misleading as to the results of their activity, but no one can be under any illusion about the fruits of this propaganda who has seen the labourers on their mission field. The missionaries of these societies to the number of about fifty, distributed over the chief towns of the coast and of the interior, do assuredly render services, especially in the direction

of medical aid to the natives. But from a religious standpoint their action is practically *nil*. During my stay in Morocco I never met but one Moroccan authentically converted to Christianity; and that was at Casablanca.

A similar judgment must be passed in the case of the greater number of Christian mission fields in a Mussulman country. In that direction, then, enormous spiritual forces and generous efforts are absolutely lost.

III.

How then are we to regard Islam from the standpoint of Liberal Christianity, and what attitude ought we to assume towards it?

As far as Mussulman orthodoxy is concerned, that is to say, as far as the religious form of Islam in the case of the immense majority of the disciples of Mahomet is concerned, our opinion is subject to no element of doubt. Mussulman orthodoxy appears to us inferior to the religion professed and practised by Jesus, and inferior as a religion to Christianity even as it is understood amongst ourselves. The mass of superstitions of every kind which overlie its monotheism obliges us to encourage every effort which is being made in the heart of Islam by enlightened Mussulmans to reform it and to conduct it to a purer and loftier conception of religion. Beyond that our action would not go; all missionary endeavour should be avoided as doomed beforehand to failure.

As regards the general movement of liberalism taking shape in Islam, and appearing to contain in germ its future, we, who represent liberalism, not only in religion, but in every domain of thought (a liberal Christian could not well be a reactionary in the field of politics or in the world of science), we ought not to be satisfied with merely testifying to the profound interest we feel in this liberating tendency which is manifesting itself in Islam, but we ought to co-operate in augmenting its power. It is our duty to aid every movement that tends to rid the Mussulman populations of the political, religious, or social yokes that weigh upon them, and in particular to aid the efforts of the Mahometan peoples who desire to establish constitutional government in their countries.

How are we to co-operate in such efforts? Assuredly not by any direct action. Each people is master of its own destinies, and any political or governmental interference on the part of the foreigner in Mussulman countries, still masters of their own destinies, is fraught with dangers. We can, however, by writings, by articles in the journals and reviews, by lectures, create in Europe and in the United States of America a current of opinion favourable to the political, social, and religious reforms of Islam.

In Mussulman countries subject to European powers, as in the Islamised regions of India, Algeria, and Tunisia, our function would consist in developing native education along broad and liberating lines, and in harmonising European institutions characteristic of our state of civilisation with the material and spiritual needs of the Mussulmans. Here, again, we should be able to act by means of printed publications and lectures.

As an example of the application of the

* L'Esprit libéral du Coran. Par César Benatar, El Hadi Sebai et Abdelaziz Ettéalbi. Paris, 1905.

† Les Musulmans français du Nord de l'Afrique. Par Ismaël Hamet. Paris, 1906.

very general programme which we have outlined, we would mention the very laudable efforts made some years ago in Tunisia by representatives of French authority for harmonising the provisions of French legislation with the Mussulman laws.*

But the question which interests us Liberal Christians most is that which deals with Mussulman liberalism. In what light are we to regard this little and much-scattered group in Islam? What attitude are we to adopt towards them? They ought to win our entire sympathy. In all religions the liberal groups have ever been of little importance as regards numbers, but they have always been formed of an intellectual and religious élite. "I have seen," said the great Mu'tazilite thinker, "that the loftiest religion is the religion of the enlightened man." It is not otherwise in Islam, and this consideration alone should suffice to commend Islamic liberalism to our particular sympathy.

Our sympathy for this group increases as we become aware of the spiritual and religious relationship existing between liberal Christianity and liberal Islamism, not unlike the analogous relationship existing between liberal Christianity and liberal Judaism, as was evident in a very striking fashion at the Unitarian International Congress of Geneva in 1905, when liberal Judaism was represented by two distinguished Rabbis, the late chief Rabbi Wertheimer of Geneva, and the Rabbi Lévy of Dijon, the present head of the liberal synagogue in Paris.

What are the essential beliefs of the Mussulman Liberals? What I am about to say of them here is a *résumé* of the writings published by them, and an expression of the personal relationships which I maintain with several of them.

The liberal Mussulman believes in the Unity of God and in the mission of Mahomet, as does every orthodox Mussulman; but, in his case, this profession of faith is freed from any doctrinal narrowness and from the encumbering superstitions of Mussulman orthodoxy. He may vary in opinion on questions of free will, predestination, or determinism, as we Christians of all tendencies vary on these insoluble problems; but, whatever his opinions on these supreme questions may be, he conceives in a spiritual manner of personal salvation and the future life. There could be no question for him of a gross doctrine of salvation by works, nor of material rewards or punishments in the hereafter. As to his conception of the moral life, it is very lofty in the case of the liberal Mussulman, both in his capacity as an individual and in his social relationships. The principle of monogamy finds frequent defenders in Mussulman liberal circles. Woman is highly esteemed and respectfully treated. Total abstinence from alcoholic beverages is very generally observed amongst them, in conformity with a perpetual law of Islam. The virtues of service to one's fellow creatures and of charity are extensively cultivated amongst them. Finally, towards the person of Jesus, the

liberal Mussulman displays a profound respect, though this respect is common to all Mussulmans. But there is a very clearly marked difference, on this point, between orthodox and liberal Mussulmans.

The orthodox, in Islam, make of Jesus, as of Mahomet, though placing him in the second rank in the scale of divine envoys, a wonder-worker whose miracles and marvellous actions are proclaimed of men. The liberal Mussulman, on the other hand, considers Jesus, as well as Mahomet, notwithstanding the differences of rank assigned to each, as an apostle of God, whose life and word have never transcended the characteristics of humanity. In view of these affirmations the duty of the liberal Christian to the liberal Mussulman is, in my judgment, clearly laid down. The liberal Christian ought to extend the right hand of friendship to his Mussulman brother. Both, in highly different surroundings, are accomplishing the same work of spiritual emancipation and religious enfranchisement; both in sister religions aspire after the same higher life and the same communion with God.*

May we not dream, therefore, and it is in this hope we would conclude this study, of a humanity led on, more and more, by liberal religious minds, towards the one true God, the God of Moses, of Jesus, and of Mahomet, the God of Justice and of Love.

It matters little whether these pioneers of the ideal religion belong to Catholic, Protestant, Jewish, or the Mussulman army. The one thing needful is that they should be sincere believers, believers of an absolute breadth of thought, true worshippers of the Father in spirit and in truth.

* * We are indebted to the Rev. E. L. H. Thomas for translating Professor Montel's manuscript into English.

GLADSTONE AND RELIGIOUS LIBERTY.†

WHENCE sprang the fount of liberty that alone could justify me in speaking of "William Ewart Gladstone as a moral and religious factor in national and international life?" I offer a theory. He tells us himself that the first conception of the unity of the Church had come into his mind, and the desire for its attainment, when, with Manning, on his birthday in 1838—just 71 years ago—he heard Mass in St. Peter's in Rome with the Pope's choir, and sat on the bench behind the Cardinals. But he must have recognised, however dimly, that though that Papal Church might, perhaps, remain, as he afterwards suggested, "the only body in Western Christendom to witness for fixed dogmatic truth," that very circumstance prevented it from being the living fountain of Christian unity. Christian unity was impossible on the basis of the dogma of the Catholic Church. It is exceedingly interesting to note only three years later, in 1841, his support of the plan for gathering together what were derisively termed the "scraps" of Christendom, under the ægis of a Bishop at Jeru-

salem. With caustic scorn, so John Morley tells us, Newman asked how the Anglican Church, without ceasing to be a Church, could become an associate and protector of Nestorians, Jacobites, Monophysites, and all the heretics one could hear of, and even form a sort of league with the Mussulman against the Greek Orthodox and the Latin Catholics. Nevertheless, this young politician and member of the English Government, declared himself ready to "brave misconstruction for the sake of union with any Christian men, provided the terms of union were not contrary to sound principles"; and with a strenuous patience, that was thoroughly characteristic, he set to work to bring the details of the scheme into an order conformable to his own views, becoming even a trustee of the endowment fund.

Here is a noteworthy sign of his development, and is, indeed, the more fruitful in its beginning because of the fact that his own personal view of Christian doctrine was immutable.

I am unable to assign a period for Mr. Gladstone's first acquaintance with the agitation that led up to the passing of the Dissenters' Chapels Act of 1844; but I venture to emphasise the import of the speech of Mr. Gladstone on the second reading of the Bill, and to declare that the lesson learnt in his new studies on the origins and history of such a congregation as this—the origins and history of those congregations early called Presbyterian, which have merged into a Unitarian theory of God—gave him an insight into the nature and the conditions of religious comprehension such as had never been presented to him, and which were not possible to be presented in his own country except by this particular group of congregations. The speech gets nearer the heart of the case even than Macaulay's. He tells the House he had thought it his duty to look into the question and to examine the whole subject with the most scrupulous anxiety, and with the best attention in his power; and, certainly, he knows his subject. What, we may ask, did he learn? (1) That it was not the intention of the men who first associated for worship to bind their posterity permanently to the same profession of faith as that which they themselves possessed. I trust our own recently published history conclusively clinches that contention. (2) These founders conceived of Christianity, as a shifting, changing and advancing subject. (3) A regard for the supremacy of private judgment, and a disinclination to tolerate human interpretations of Scripture, gained the upper hand of the older principle of authority in religion, viz., Mr. Gladstone's own principle, that religious truth was something permanent, substantive, independent, and immutable.

The practical conclusion of his speech is that the holders of the chapels in which Unitarian doctrine was taught were justified in their possession on all the permanent principles of truth and justice.

One eloquent and far-sighted Irishman, Mr. Sheil, who followed Mr. Gladstone in the debate, did not disguise from himself and from the House of Commons the inevitable inference. "I cannot doubt that the right honourable gentleman, the champion of free trade, will ere long become the advocate of

* Code civil et commercial tunisien, avant-projet discuté et adopté au rapport de M. D. Santillana, Tunis: 1899. Un volume in-4° de 878 pages. (Travaux de la Commission de Codification des lois tunisiennes.)

* It is well known how mysticism has developed in Islam, and what close connections it has with Christian mysticism.

† Part of a Centenary Address given in Hope St. Church, Liverpool, by the Rev. H. D. Roberts, on Sunday, December 26, 1909.

the most unrestricted liberty of thought.... Sir, this Bill is not confined to Unitarians; it does not make Unitarians the object of especial favour. There is a cry against Unitarians throughout this country. At one time you did not pursue a Unitarian when you had a Papist for your game, but now the sport is capital if a Socinian is to be hunted down. The object of this Bill, however, is not to extend privileges to any particular sect, but to confer equal protection upon all classes."

The lesson that Oxford had failed to teach was learned, and it is not without some pride that I put it to you that the forefathers of this congregation drove the lesson home to Mr. Gladstone. Arnold, of Rugby, had been delighted that the new Church at Jerusalem should comprehend persons using different liturgies and subscribing different articles. Here had been no compulsory subscription of assent to any articles of the Christian religion.

How well the lesson was learned is evidenced and, again, curiously enough, after the space of three years. When Mr. Gladstone was candidate for the suffrages of the members of Oxford University, Charles Wordsworth, his old tutor and warden of Glenalmond School, founded largely by the exertions of Mr. Gladstone himself, found it hard to give him his support, because he himself held to the high principle of State conscience, while the candidate seemed more than ever bent on the rival doctrine of social justice.

It is literally true, as Mr. Gladstone himself said, that the circumstances of the Dissenters' Chapels Bill "heightened his Churchmanship and depressed his Church-and-State-manship." In the same year as his election as member for the University he astonished his father, as well as a great host of his political supporters, by voting with the Government in favour of the removal of Jewish disabilities. His biographer comments that no ordinary degree of moral courage was needed for such a step by the member for such a constituency. Later, in 1856, he gives it as his opinion that Archdeacon Denison ought to have been allowed to show that his doctrine, whether in accordance or not with the articles, was in accordance with Scripture. By 1865 he declares that he is not loyal to the Irish Church as an Establishment; in 1874 he asserts he does not feel the dread of disestablishment which others entertain, "though I desire and seek, so long as standing ground remains, to avert, not to precipitate it."

We are now prepared for the sequel. No longer did he believe in "The Shepherd with one Fold," but in "The Shepherd with many Folds."

ADDRESS OF THE COMMITTEE OF THE PEACE SOCIETY.

TO THE ELECTORS OF GREAT BRITAIN AND
IRELAND, JANUARY, 1910.

FELLOW COUNTRYMEN.—As representing a body of citizens interested in the preservation and promotion of International Peace, we venture to make a very earnest appeal at this juncture.

It is simple history that the agitation which has resulted in the present political crisis began with a naval scare, manufactured chiefly by a certain portion of the Press, and with an endeavour to stir up national feeling against a neighbouring and friendly people.

The course of political agitation is still marked by the continuance of the same tactics, accompanied by proposals as to naval expenditure, which simply make us stand agast.

Against all this we urgently protest.

The present political issues, in their domestic aspects, are grave enough; we deplore and deprecate their complication and confusion by the introduction of bad feeling, and by stirring up animosity and war against any other nation, which in the nature and necessity of things cannot be responsible for our internal affairs.

We would remind our countrymen that the issues of war are always uncertain. One thing alone is sure, that one nation can conquer another only by crippling itself; that any attempt on the part of one nation to "crush" another must always recoil in disaster upon itself, however successful it may be; and that the bare declaration of war between two great Powers would cause such universal dislocation and upheaval of affairs as to be tantamount to actual war. As a nation we have learnt what this means from recent experience, which has left us with increased national expenditure, unpaid debts, and a burden of heavy suffering—all of which we shall have to endure for many years to come. It is evident, therefore, that to coquet with the idea of war is to play with fire, and the introduction of such an expedient into domestic politics should be as unthinkable as it would be criminal.

The true patriot, in our judgment, will seek the highest good of his country; his duty, under present circumstances, should be to urge upon his Government the extreme importance of cultivating more friendly and fraternal relations with other nations.

It is abundantly evident that the influence of justice and equitable dealing is more potent in maintaining International Peace than any array of armaments; whereas an increase of armaments only tends to create international distrust, suspicion, unfriendliness, and, ultimately, in all probability, war.

By the cultivation of friendly relations the way will gradually be opened for an agreement as to the mutual and simultaneous limitation of armaments; international disputes and difficulties will be more and more settled by arbitration and other peaceful methods, as has been the increasing tendency for some time past; and reason and justice will take the place of brute and barbarous methods of settlement.

This is the international issue, so far as the crisis in our domestic policy has any, and we cordially and earnestly recommend it to the attention of every elector.

We are, on behalf of the Executive,

ROBERT SPENCE WATSON, President.

WALTER HAZELL,

Treasurer and Chairman of Committee.

W. EVANS DARBY, Secretary.

CORRESPONDENCE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THEODORE PARKER.

SIR,—This year brings with it the centenary of the birth of Theodore Parker, on August 24, and also the 50th anniversary of his death on May 10.

It may be thought a fitting opportunity for some public recognition of his work, while yet there remain living some who heard his voice or were subject to that quickening spiritual influence which still exerts its power after the living presence has departed.

In any case, will you permit me to say through your columns that, as a humble tribute of gratitude for the influence of his writings upon me over fifty years ago, in revolutionising my thought and giving me a new spiritual outlook, I am prepared to give a lecture upon his teachings and life to any congregation or society which is willing to defray out-of-pocket expenses.

A reperusal of his masterpiece, "A Discourse on Matters Pertaining to Religion," leaves me with the conviction that he anticipated most of the spiritual problems of to-day, and resolved them all into the principles of the Absolute Religion which he so fearlessly and eloquently preached to the remarkable congregation which gathered to hear him weekly in Boston, U.S.—Yours, &c.,

E. CAPLETON.
113, Highbury New Park, N.

THE GUILDS' UNION.

SIR,—It will be encouraging to those of your readers who are interested in the Guild movement to know that six new Guilds have been formed since last September, and that these have joined the Union.

It may be that other societies have been organised for work and fellowship on our lines, whose members would like to know something about our aims and work. If secretaries of such societies will communicate with Rev. C. M. Wright, M.A., Atkinson-road, Ashton-on-Mersey, they may obtain reports, leaflets, &c. Mr. Wright would also be glad to send information respecting conditions of membership of the Guilds' Union, and to welcome into fellowship societies connected with our churches whose aims are to foster the religious life and to inspire personal service.

It is gratifying, also, to know that the manual of "Services and Prayers for Guild Meetings" is having a good sale. The use of these simple and devout responsive services is helpful to the religious life, and, at the same time, a link in the bond of comradeship.

May I remind Guild members that it would be well, now that holidays are over, to set to work in earnest on their special study of "The Life and Teachings of Mazzini." Essays on that subject should reach Mr. Wright not later than March 31 next. The labour entailed in preparing

papers on so fine a subject should prove an inspiration and a delight. Wishing my fellow Guild members a happy and prosperous new year,—Yours, &c.,

JOHN ELLIS,

President of the Guilds' Union.
19, Highlands Gardens, Ilford.

BOOKS AND REVIEWS.

CANON RASHDALL ON CHRISTIAN THEISM.*

CANON RASHDALL'S contribution to Messrs. Duckworth & Co.'s admirable series of "Studies in Theology," should receive a very special welcome from all Liberal Christians. It is exactly what was needed by the hurried, hard-worked minister, and by the well-read layman; a compact, lucid and finely judicial presentation of a rational basis of Christian Theism, and this within a brief compass of less than two hundred pages. It is written throughout with delightful ease and perfect candour. Its entire freedom from rhetoric or false phrasing, its imperturbable and scholarly calm, its firm yet scrupulous balancing of argument, its frank recognition of difficulties, and its austere avoidance of anything approaching special pleading, are features that combine to win our unqualified confidence. The general effect of the book will probably be admitted by every reader to be altogether steady and confirmatory. Students steeped in Modernism and the New Theology, and tossed to and fro between the Absolute Idealists and the Pragmatists, may be forgiven if they often feel confused and bewildered. On such unsettled minds the clarifying influence of these untechnical pages can hardly fail to be immediate and powerful. Canon Rashdall pursues, but without weak hesitancy or compromise, the middle road of sober thought. Even those who fail to agree with him will pay him the ungrudging tribute of admitting that his English common-sense has cleared the air and plainly stated the issues. Spite of some striking disagreements his philosophical and ethical affinities with Martineau, and especially with Prof. Upton, are many and profound. His theory of the Universe is indeed idealistic, but he contends that Reality is not an all-inclusive consciousness, but consists of God and all the minds that He wills to exist, together with the world of Nature which exists in and for those minds. "Reality is the system or society of spirits and their experience." In expounding this view, he aims some penetrating and, it would seem, fatal criticism at the non-theistic idealism of his friend Dr. McTaggart, but sharply distinguishes his own theory from all forms of Absolute Idealism which would merge the existence of persons in one comprehensive consciousness. He is thus avowedly a personal idealist, and will have nothing to do with the formula "God is all." His fundamental position may be thus expressed in his own words, "all beings are ultimately part of one Universe or Reality; but that Reality is not one Consciousness. The Universe is a unity, but the unity is

not of the kind which constitutes a person or a self-consciousness. It is . . . the unity of a Society, but of a Society . . . which emanates from, and is controlled by, and guided to a preconceived end by, a single rational Will."

Perhaps the most bracing element in the volume, an element which pervades it through and through, is its utter trust in the Reason and Conscience to which the final appeal is always taken. In the last two chapters, which deal with Revelation and Christianity, this appeal is consistently and courageously made. His treatment of the personality of Christ and of the doctrine of the Trinity leaves nothing to which the strictest Unitarian Christian need object. He says quite roundly that "Jesus did not—so I believe the critical study of the Gospels leads us to think—himself claim to be God, or to be Son of God in any sense but that of Messiahship." In discussing the doctrine of the Trinity he is candour itself, and presents a view which he claims by quotations from St. Thomas Aquinas to be orthodox, but which, as he says, is "not less true because few Unitarians would repudiate it." It would probably be safe to say that no modern Unitarian would repudiate it. In the context of such an exposition the question will again be asked: Is not the Trinitarian-Unitarian controversy extinct?

It may be mentioned in conclusion that all these chapters were originally delivered as lectures to a Cambridge audience, consisting chiefly of undergraduates. The volume is, therefore, not intended for experts or even for beginners in philosophy, but simply for educated men anxious to think out for themselves a reasonable basis for personal religion. As such, it forms an excellent handbook for the members of all progressive Churches, to whom we unreservedly recommend it.

THE ESSEX HALL YEAR BOOK FOR 1910.*

THE Essex Hall Year Book for 1910 is the same useful book of reference which we know so well, now in its twenty-first year of publication. We congratulate it on attaining its majority. It contains the names of 373 ministers in Great Britain and Ireland, and of 372 places of worship—293 in England, 38 in Ireland, 34 in Wales, and 7 in Scotland. Only three new places have been inserted, namely Barnsley, Marple, and Stenhousemuir. The names of 15 ministers and lay-workers appear for the first time. Among these five are lay-workers, and the tendency to place small congregations under the pastoral care of a layman, who qualifies for the regular ministry by three years' active service, is evidently on the increase. It is a rather novel development which requires careful consideration before it is accepted as a settled policy. We feel that the absence of proper intellectual and spiritual training is a serious disadvantage, which needs to be compensated for in most cases by personal and religious gifts which are not common. For the first time an attempt has been made to give the list of ministers some representative authority, and we are told that it was "submitted before pub-

lication for revision to a joint-committee representing the British and Foreign Unitarian Association, the National Conference, and the Ministerial Fellowship." Some fuller explanation of the policy which underlies this new arrangement would have been welcome. It is not very clear, for instance, why the Ministerial Fellowship, whose members are all members of the National Conference, should have been given special and additional representation in this matter. The particulars given of various societies are in many cases full and adequate, but we should like to see some greater uniformity of plan. In some instances the names of the Committee are given, in others, for no apparent reason, they are omitted. The space allotted is also curiously unequal. Why should the International Council have two pages of good type with very full particulars, while the National Conference has less than half a page of small type? The information about the National Conference, its representative character, and its activities, is also curiously incomplete, and the names of the Committee are not given. This is a very inconvenient omission. Again, while there is a cordial and enthusiastic reference to the meetings of the International Council at Boston in 1907, nothing is said of the extremely significant and stimulating meetings of the National Conference in Bolton in 1909. We call attention to these matters because the value of a book of reference depends so largely upon its completeness and accuracy, as indicating a few possible improvements which may easily escape the eye of the editor in the mass of material with which he has to deal.

PAUL AND JESUS. By Johannes Weiss, Professor of Theology in the University of Heidelberg. Translated by Rev. H. J. Chaytor, M.A., Headmaster of Plymouth College. London and New York: Harper and Brothers. 2s. 6d. net.

THIS recent volume of Harper's "Library of Living thought" contains an essay of some thirty thousand words, without index or table of contents, but with the guidance of head-lines to indicate generally the subjects of its twenty-one numbered sections. Professor Weiss says in a preface to the original, not reproduced in the translation, that this essay is only a part of his treatment of the subject, which is further dealt with in two other publications of his, also belonging to the present year, an address on "Jesus in the Faith of Primitive Christianity," and a popular treatise on "Christ: The Beginnings of Dogma," a double number in the series of *Religionsgeschichtliche Volksbücher*, an English translation of which is shortly to be published at Essex Hall. The essay on "Paul and Jesus" takes up the keen discussion aroused by the publication of Wrede's "Paul," with special reference to criticisms by Kölbing, Kaftan, and Jülicher, and shows good ground for the conclusion that the influences of the personality of Jesus on Paul, in determining the character of his teaching, was far greater than Wrede was willing to admit. "The new worldwide religion," says Professor Weiss, "stood in need of a theology such as

* Philosophy and Religion. By Canon Hastings Rashdall, D.Litt. Duckworth & Co. 2s. 6d. net.

* London: British and Foreign Unitarian Association. Pp. 164. 1s. net.

Paul possessed. The life of Jesus created the type of a child of God freed from formalism and from servitude to law; Paul explained the theoretical principles upon which this type was based" (p. 79). The essay, we should note, will only be fully appreciated by readers with some knowledge of Greek. The translation seems to us on the whole better than Mr. Chaytor's version of Becker's "Christianity v. Islam," to which we recently referred, yet there is room for greater accuracy. Thus on page 4 we read that one who asks for "grace and peace," not only "from God our Father," but also "from our Lord Jesus Christ," must regard Christ as co-equal with God, which introduces a phrase from the later creed, which Weiss does not use. He says simply that to such a one "Christ stands side by side with God" (as an object of religious veneration). Then the translation goes on: "However carefully the formulæ distinguishing his unique nature from that of God may be worded, the practical faith of Paul and his congregations expects no less from Christ than from God—guidance, help, and blessing." But what Weiss says is that however carefully worded the formulæ which distinguish his nature "from the uniqueness of God," the practical piety of Paul and his congregations had the same expectations of him as of God. And when, on p. 6, the translation refers to Jesus as speaking of the Father to men, "in full consciousness of the Godhead," the phrase is ambiguous. The original is "seines Gottes voll," "full of his God," filled with the consciousness of the Divine presence in his life. On the next page, where Weiss speaks of a modern religious tendency, which finds its full satisfaction in "being led by Jesus of Nazareth to the Father," the translation merely speaks of "progress from Jesus of Nazareth to the Father." On p. 103, "reversal to the type of religion preached by Jesus" is probably a misprint for *reversion*.

REVELATION AND INSPIRATION. By Dr. Reinhold Seeberg. London and New York: Harper Bros. Pp. x.—135 2s. 6d. net.

THIS volume in "Harper's Library of Living Thought" presents "a new theory of inspiration," after a very candid confession that the old has become impossible, for reasons succinctly stated. The author's view is that Scripture is "a whole," however divided we may be in opinion as to the date and authorship of the different books. The Bible, as a unity, has, directly or indirectly, exerted a vast influence on the religious life of mankind. This is due to the ideas, opinions, and judgments which we find in it in "immediate connection with a series of historical events." Thus experience, first of the original writers and afterwards of the innumerable readers, testifies to a special sense of God's presence, grace, and faithfulness. "Revelation is history," in which man's spirit is developed. There was a need in ancient times of forcible and striking facts—the "miraculous"—to evoke fixed and clear reflections in the human mind, but the words that came from Jesus or the prophets are also in essence historical events and thus are part of God's revela-

tion of Himself, which is, in fact, the imparting to human consciousness of a new world of ideas and ideals, gifts, tasks, powers, and blessings. Scripture itself is not identical with revelation, it is a special effect of revelation, though at the same time it is the unique means by which we are enabled to interpret the revelation-history. The guarantee for this view is the consciousness of "the evangelical faith." Inspiration is the act of God in causing His Spirit, "which is active in the revelation, so to lay hold of His witnesses that they thereby become capable of understanding and interpreting this revealing activity." Or, again, the author says, "Inspiration consists in the fact that the spirit of revelation creates in His first witnesses the sufficient right and efficacious understanding of revelation." It does not consist in the imparting of a knowledge of facts, scientific or historical, but in a power to apprehend the significance of the story handed down, not without distortion, by the usual natural means. This view relieves its supporters from the intolerable burden of proving every statement of the Bible to be true; and the author's position is the more attractive since he will not concede that human history outside of Christianity is wholly erratic, but regards it as "a history of progress to Christianity and of progress from Christianity to eternal consummation. Over these wide fields and devious paths also the light of the Word which was in the beginning has shone, and the will of the Lord ruled, who is the Alpha and Omega of the world's history." It will be perceived that the author is a thoughtful and earnest writer, and his essay may be read profitably along with the more detailed work of such writers as Ottley and Sanday.

PRIMER OF STATISTICS. By W. Palin Elderton and Ethel M. Elderton. With a Preface by Sir Francis Galton. One plate and 23 diagrams. London: Adam and Charles Black. Pp. vi-86. 1s. 6d.

To the student of the laws of variation this primer will prove of much assistance, not only by the lucidity with which methods of statistical analysis are discussed without the aid of mathematics, but also by the graphic manner in which the results are set out. The authors rightly lay stress on the great care required in interpreting statistical results as well as the absolute necessity for collecting all material at random, in order to ensure a successful interpretation. The correlation of different classes of variation and the calculation of probable errors are thoroughly worked out and illustrated.

Young Days, in volume form, is more full of charm and interest than ever, and every parent who does not take the monthly number will find no better investment than this as a gift for their little folks. Some lucky people are born with what is called a "genius for children," and the Rev. J. J. Wright is one of them. He has quite an extraordinary insight into the child consciousness, and the result is that he supplies

the young mind with exactly what it needs, and in astonishing variety. There are jolly little pictures, not too "Art-y,"—one is by Walter Crane—and little verses to learn by the fireside on winter evenings, tales of heroes, and a collection of short articles on "Favourite Flowers of the Poets," as well as a serial by Elizabeth Stuart Phelps, and various short stories. There are also Bible readings, and temperance ideas are inculcated, so that the child may become familiar with these things without being too much be-moralised. Mothers and fathers will find much to attract them, too. A delicious Irish lullaby, for instance, that goes straight to the heart, and interesting puzzles whereby to sharpen dull wits, and "Things you Don't Notice"—How many ribs are there in the cover of an umbrella? for example. We have seen many children's books lately, and we can cordially recommend this as one of the very best of its kind. Parents, aunts, uncles, godmothers, please add this to the nursery library, and so please the bairns! (Sunday School Association, Essex Hall).

From the S.S. Association comes, also, a dainty little volume of poetry, "Our Reciter," with an introduction by Mr. Wright. The poems are arranged in parts, and adapted to children of different ages, and they are not at all what we find in the ordinary child's poetry book. It is refreshing to come across so many good things—old it may be—but quite new to us.

LITERARY NOTES.

THIS week Alfred Russel Wallace, celebrates the 87th anniversary of his birth. We hear that he has been particularly busy recently, and a new volume from his pen will be issued in the coming spring or summer.

* * *

MR. ANDREW LANG tells his readers in the *Illustrated London News* that there is always a reaction against great poets at some period or other. Even Shakespeare "is now felt by men of genius to be a nuisance," but Mr. Lang is not anxious about Shakespeare, in spite of this. The aversion to great poets of past generations is not, however, peculiarly modern, and he tells us that "a strong coterie of young and superior persons in antiquity" talked freely about Homer as a superstitious and prejudiced individual "who believed in the gods, and neglected to celebrate the glories of the Athenians and their colonists in Asia."

* * *

IN the evening of his life, Count Tolstoy, who is recovering from influenza at Yasnaya Polyana, is arranging his papers, and writing a number of simple little stories and fables for the young which he hopes will ultimately be adopted by the Russian school authorities throughout the national schools of his country. Tolstoy, it appears, has given up the notion of writing his autobiography, but he is leaving his materials in proper order for the contemplated life which is certainly to be written.

* * *

IN an article entitled "The Making of a Poet," in the *Nineteenth Century*

and After," Mr. Stephen Gwynn says, "a comfortable bringing up and a public school education are the worst possible apprenticeship for the art of poetry. Comfort avoids the sharpnesses of feeling, takes away the keenest stimuli to thought; and a public school education teaches chiefly to repress both emotion and the utterance of emotion." That the want of a certain degree of "comfort" tends also to the atrophy of thought in some cases, however, it may stimulate it in others, might easily be proved; but clearly Mr. Davies (of whose work Mr. Gwynn chiefly speaks) would never have given us his poems and "Autobiography" if he had been brought up and educated as Matthew Arnold, for instance, was brought up and educated. From the first he had a desire to see the world, and taste life for himself, not after any orthodox fashion; and although poetry is rarely, as it was in his case, the result of a drifting "into sheer vagrancy," it is certain that he heard the music of humanity in his long tramps from town to town, in camps and cattle-boats, in crowded streets and common lodging-houses, as few hear it who have not shared the joys and sorrows of the masses.

* * *

MADAME OZAKI, the author of "Warriors of Old Japan, and other Stories," is the wife of the Mayor of Tokyo. She has already written more than ten volumes of Japanese folk-lore and history, the best known of which is "The Japanese Fairy book." "Warriors of Old Japan" is a second series of fairy-tales and legends similar in kind. None of the stories are invented. They are old Japanese tales embroidered a little and put into excellent literary form by one who knows the West as well as she knows the East. They appeal to children and to the student of folk-lore alike. They are illustrated in colour by Japanese artists, and preceded by a short sketch of Madame Ozaki by Mrs. Hugh Fraser.

* * *

PASTOR NITHACK-STAHN, of Berlin, who has recently given to the Paris correspondent of the *Christian Commonwealth* an interesting review of the modern movements in theology in Germany, is the author of many theological works, and has written a popular novel, "Der Mittler" (The Mediator). This book describes the struggles of a young theologian to escape the throes of spiritual death. A number of plays by Pastor Stahn have been presented on the German stage, including the "Christians," a drama depicting the first open conflict between the adherents of the new faith and the pagan subjects of the Emperor Trajan.

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SIR THEODORE MORISON, the only K.C.I.E. in the short Indian Honours list published at the New Year, is an ardent educationist, and was formerly Principal of the Mohammedian College at Aligarh, says the *Westminster Gazette*. He is the son of the late James Cotter Morison, a member of the famous group of friends which forty years ago surrounded George Meredith and the then Mr. John Morley, and author of "The Service of Man," a book which, on its appearance in the middle of the eighties, was hailed as the most powerful attack

on orthodox Christianity produced during the generation. Cotter Morison's father was far more widely known in his day than any other member of the family, since he was the maker of the far-famed "Morison's Pill," around which Carlyle allowed his sardonic wit to play in "Latter-day Pamphlets" and elsewhere.

PUBLICATIONS RECEIVED

From BEDFORD TIMES PUBLISHING CO.:—*Fair Trade v. Free Trade: Cobden's Unrealised Ideal*: Dudley S. A. Cosby. 6d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Essex Hall Year Book for 1910. Edited by W. Copeland Bowie. 1s. net. The *Ideal Christ*: R. B. Drummond, B.A. 1d.

CASA EDITRICE DEL "COENOBIVM":—*Prolegomeni alla Storia Comparativa delle Religioni*: Professor Baldassare Labanca.

MESSRS. CONSTABLE & CO.:—*Our Lady of the Sunshine and Her International Visitors*. Edited by the Countess of Aberdeen. 1s. net.

MR. HENRY FROWDE:—*The Companion Bible*, being the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory and Suggestive. Part I. 4s. net.

MR. PHILIP GREEN:—*Mine Unbelief—Early Doubts and Difficulties Rationally Considered*: A. H. H. G. 2s. net.

MESSRS. HODDER & STOUGHTON:—*Antoinette Bourignon, Quietist*: Alex. R. Macewen, D.D. 3s. 6d. net.

INTERNATIONAL ARBITRATION AND PEACE ASSOCIATION:—*A Primer of the Peace Movement*: Lucia Ames Mead. 3d.

MESSRS. PUTNAM:—*Abraham Lincoln, the People's Leader in the Struggle for National Existence*: S. Haven Putnam, Litt.D. 6s. net.

SUNDAY SCHOOL ASSOCIATION:—*The Sunday School Quarterly*. Edited by J. Arthur Pearson. Vol. I. 1s. 6d. net. Children's Sermon by the late Mr. Frederick Nettlefold.

Hibbert Journal, Mind, Contemporary, Young Days, Sunday School Quarterly.

FOR THE CHILDREN.

THE HOLLY, THE MISTLETOE, AND THE CHRISTMAS ROSE.

CHRISTMAS is still with us the children's festival, and I want to tell you about some things that we always connect with Christmas though without knowing quite why we do so.

I think a number of you may have heard the story of the holly berries which became red through the sufferings of that great Teacher, whose childhood gave us Christmas Day with all its rejoicings—but it is such a beautiful little story that it will bear telling again. On the last sad day of Jesus' life, when he climbed the hill to Calvary, bearing his heavy cross, and wearing a crown of thorns on his head, a little robin, wanting to take away some of the pain, pecked one thorny leaf from the crown, and in doing so stained his own breast and the holly berries red. That thought must make us always specially kind to the dear little robins when they hop about for crumbs. They always look so cheerful and hold up their little heads, proudly showing their marked breasts.

Perhaps so many of you do not know how the other Christmas berry—the mistletoe—came to take such a large part in our rejoicings. The mistletoe is a strange plant, which has no root of its own, but lives on other trees—particularly the apple, and more rarely the oak. In the long ago history of Scandinavia there was a man called Balder the Beautiful, a son of the great god Odin, whose character and beauty

of life were very like those of Jesus. So full of graciousness was he that all his face and hair were always shining. His home was held to be the palace of perfect purity and gentleness, and all who were in trouble of any kind went there for help.

But there came a time when Balder—like some children of to-day—had bad dreams, and always they made him fear danger to his life. He spoke of this to the other gods and heroes, and they were very sad. They knew the worth of the great soul among them, and dreaded the thought of its being snatched away from them.

So Balder's mother, Frigga, went through the world making everything, whether animal, vegetable, or mineral, promise not to harm Balder. Then the gods, feeling secure, in great glee made a new sport—they placed Balder in their midst and threw stones and javelins at him, and laughed to see how none harmed him.

There was, however, one evil-minded god called Loki, who wished to kill Balder—and, as often happens when you wish to do wrong, an opportunity soon came. He found that when Frigga had obtained the promises from all things living not to hurt Balder, she had passed over one plant that she thought too small to give a promise. This was the mistletoe, which had no root in the ground, but grew high up on a tree. From this plant Loki quickly fashioned a weapon, and returned to find Balder. Now Loki was crafty and cunning, and he would not fight a straight fight with Balder, but preferred that someone else should have the blame for the crime of depriving the world of the beautiful god. When he found the gods and heroes at their game of shooting at Balder he persuaded a blind man to allow him to prepare and direct his weapon for him. So when Balder, struck by the mistletoe, instantly fell dead, it was the blind Hoder who was punished with death, and not Loki.

As soon as Balder was dead the world grew dark and cold—summer fled and winter came, the plants drooped, the birds stopped singing, the animals crept away to sheltered places to sleep and wait till the sun should shine again. Gloom, gloom everywhere. Then Balder's mother, Frigga, sent a message to where Balder was resting with the spirits of other dead heroes, begging for his return. Her request was granted on one condition—everyone and everything must desire Balder to come back. The whole world longed for the reappearance of Balder, and, with him, of summer and sunshine and beauty and peace. But again Loki, the evil god, stepped in. He hid himself in a tree, and said he did not want him to return. So it was decreed that Balder could not come back to them, but the heroes promised themselves that he would come back when the world became purer and more fit to have him, for at his death sin and sorrow grew fast in the world that missed him so much.

Now the mistletoe, which had played such a fatal part in the story of Balder, came to be used in our Christmas festival because of this old legend. Balder's character was so much like that of the Christian hero in its happy sweetness and spotless purity, that many people thought it was only the local form of the old Eastern story.

Now about the rose. On the first Christmas morning, when the little babe, whose life was to be such a help and light to all people, was born into the world, everyone began to bring gifts of welcome. One poor little girl had nothing to bring; and as she walked along on that beautiful morning, when the snow was thick and white everywhere, she was very sad, and the tears began to fall. Then a voice said, "Do not be sad, little unselfish heart; look up, and then look down again." She looked up to the blue sky, where the sun was just beginning to shine, and then down to the snowy ground, and rubbed her eyes and looked again, for there where her tears had fallen the snow had melted, and a beautiful little root of white flowers was blooming. With a glad cry she filled her pinafore with the beautiful blossoms, and ran to give them to the wee babe. And when he smiled up at her, she said, "These must be Christmas roses." And always the strong white flowers that bloom through the snow in the hardest winter have been connected with the Christmas story and the Christmas Babe.

E. F. B.

MEETINGS AND SOCIETIES

THE SOCIAL MOVEMENT.

THE fourth and final report of the Royal Commission on Canals and Waterways, appointed in 1906 to inquire into the present conditions and possibilities of the canals and waterways of the United Kingdom, is a remarkably interesting volume. The Commission are of opinion that in by far the larger number of cases the owners of waterways have barely maintained the canals, keeping them in a material condition probably somewhat inferior to that in which they were 70 or 80 years ago in the pre-railway period. The condition of British canals and the extent to which they are used (or rather left unused and unusable) are in painful contrast with the activity which prevails on the great inland waterways of Belgium, France, and Germany. The Commission, concluding that it is useless to look to private enterprise for the necessary improvement of the canals and the organisation of efficient traffic arrangements upon them, boldly recommends a State-acquired and co-ordinated system of canals, which, among other remarkable features, would include a Mersey to Thames and a Humber to Severn waterway, following in the main the existing canals with the centre somewhere near Birmingham.

In connection with the whole question of the conveyance of goods, one wonders how long the patient British public will submit to the enormous tax placed upon commerce and industry by the fact that in this country freights are on an average twice (and often three times) as high as those in other European countries in commercial competition with us, which have state-owned railways and canals.

* * *

One of the most remarkable events in the industrial history of 1909 was the co-partnership scheme put forward by Sir Christopher Furness on behalf of himself and his colleagues in the shipbuilding firm to which he belongs. The main features of the scheme were that all workmen associated with the ship and repairing yards should become partners and shareholders in the company; that the artisans should pay for their shares by deductions from their earnings, which would be on the scale of their respective trade unions; that upon the money so paid each shareholder should be guaranteed a minimum interest of 4 per cent. regardless of the annual profit and loss account, and in addition thereto such additional dividend or bonus on the year's working as might be justified by the profits.

The effect of the scheme as judged by a year's working appears to have been remarkably successful in preventing friction between

masters and men, and therefore in steady employment, and not only did the "employee-partners" receive the 4 per cent. guaranteed, but have just been paid in addition a bonus of 5 per cent. on their shares, making 9 per cent. without any risk whatever. Owing to the absence of disputes between masters and men each artisan has been in regular employment at the standard rate of wages recognised by his own union, and every new ship launched by the co-partnership company has been built and every vessel repaired within the period stated in the contract, and to the entire satisfaction of the owners. This is all the more noteworthy as during the year there was the unusually large total of 15 vessels launched or in course of construction, and 187 steamers repaired or undergoing repairs.

* * *

The National Food Reform Association, in view of the General Election, has issued a circular to Parliamentary candidates, calling attention to some important matters, and asking support for certain useful recommendations with which most sensible people will be entirely in accord.

In view of

- (a) The widespread physical degeneracy of the people of Great Britain as revealed in the evidence before the recent Inter-Departmental Committee on Physical Deterioration (*vide* also appended extracts);
- (b) The very general ignorance of household management, and particularly respecting the choice and preparation of food, noted by the above committee;
- (c) The close connection between improper, inadequate, and unscientific feeding, and the drinking habits of the people, to which the same committee refers;
- (d) The alarming increase of cancer, appendicitis, and other grave diseases, which experts attribute to errors in diet; the Committee of the National Food Reform Association would be glad to know whether they may count on your support in any efforts they may make to bring home to His Majesty's Government and to Parliament this serious state of things, and, in particular, whether you will join them in

- (1) Urging His Majesty's Government to publish, in a popular and easily accessible form, full information as to the nutritive value of foodstuffs, as is done in the official bulletin issued by the Office of Experiment Stations in connection with the U.S.A. Department of Agriculture.
- (2) Supporting a proposal for a Government inquiry into the feeding of the Army and Navy, both at home and abroad, the inmates of prisons, workhouses, and other institutions, and of underfed scholars, with the object of procuring a maximum efficiency with a minimum expenditure of public money.
- (3) Endeavouring to secure the more systematic and scientific teaching of cookery, hygiene, and domestic economy in schools and continuation classes, these subjects being, as far as possible, made compulsory for the older girls (ep. recommendations 20 and 37 of the Inter-Departmental Committee).
- (4) Demanding the provision, in every dwelling let for the occupation of a family, of a grate suitable for cooking (ep. recommendation 21 of the same committee).
- (5) Advocating the passing, at the earliest possible date, of a Milk Bill on the lines of that introduced by the President of the Local Government Board.
- (6) Asking that it be made compulsory for each patent medicine to bear a label setting out in detail the ingredients of the same, their proportions, and the diseases they profess to cure.
- (7) Endeavouring to ensure that the legislation on the subject of inebriates, promised by the Home Secretary for next session, shall take into account the evidence as to the efficacy of the dietetic treatment of inebriety furnished by the Salvation Army Homes for Women Inebriates.

Information about this and other activities of the National Food Reform Association may be obtained from the secretary, Mr. Charles E. Hecht, 178, St. Stephen's House, Victoria-Embankment, Westminster Bridge, S.W.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bristol.—“The ex-president of the Western Union, Rev. A. N. Blatchford, is, our readers will hear with sympathy, on the sick list this Christmas time, owing to an accident with painful effect, but which, under the circumstances, we cannot be too thankful had not yet more serious consequences. Busy on Christmas Eve, Mr. Blatchford unfortunately slipped on the greasy pavement, and, falling, dislocated a shoulder. We are glad to hear that he is progressing as favourably as possible and has the intention of preaching at Lewin's Mead at any rate on the 19th inst.”—From the *Western Union Chronicle*.

Chowbent Chapel.—The customary service on Christmas morning was largely attended. The Rev. J. J. Wright conducted, and the singing was of a hearty character. The annual party was held in the afternoon, and there was again a large attendance. The Rev. J. J. Wright presided over the subsequent entertainment, which consisted of musical and vocal items, and three plays, “The Haunted Room,” by the younger children; “Votes for Women,” and “Who do you take me for?” On Sunday afternoon Rev. J. J. Wright conducted a lantern service in the large schoolroom, which was crowded. The subject was Dickens's “Christmas Carol,” illustrated by limelight views. The workers of the Christmas party had a successful gathering on the Monday night, and on the Wednesday night the children's dance on behalf of the children's homes was held. The New Year's Day party completed a successful series. The following notes from the January calendar with their bright spirit of optimism are of more than usual interest:—“The Christmas services and parties were all successful in every good sense of the word. More successful it would seem next to impossible to be. And yet, year by year, we somehow succeed beyond any previous success. A better attendance at the Christmas morning service I have never seen, and bigger crowds than gathered at the Christmas party and the lantern service the large school could surely not hold. But even numbers are not everything. We are not running a mere business. We are a Christian congregation, existing to cultivate the Christian spirit, and working to spread around us in the world the Christian grace of good-will. Measured by this higher standard our varied parties and services were a sure success. There was in them all the abounding spirit of good-will. Numerous as we are, we feel to be one big family. And, best of all things in a family, the fresh young life among us is always coming forward and giving us surprises and satisfactions. Was not this so at the party on Christmas Day? Was it not so also at the service on Christmas morning? If a test of a religious society is the quality and the amount of the young life within it, and the way that that young life is tending and growing, then we need have few, if any, fears for our future. The fine lot of young people we now have, who have grown up out of the children of a few years ago, are a credit both to chapel and school. And all older people are glad to see such young people coming up—the older people remembering that the young people now are where they (the older people) were some years ago. But let older and younger keep ever in mind that neither can do without the other. It takes all there are to do all there is to do. And the one thing above all that is needed, by all, and always, is the grace and spirit of good-will.

“In kindly memory of Richard Manley Peake, born May 6, 1844, died July 3, 1909, organist of this chapel for 46 years, composer of many beautiful tunes, and gratefully remembered by the congregation for the truly devotional way in which, all unobtrusively, he aided the Divine services of praise and prayer in the public worship of God. Nearer my God to Thee, nearer to Thee.” The above are the words to be upon the tablet which this month will

be placed in the vestibule, as the congregation's tribute to the late Mr. Peake."

Clifton : "Charles Lamb" Fellowship of Book Lovers.—On Dec. 15 readings were given from standard novelists, the authors under contribution being George Eliot, Thackeray, Charlotte Brontë, George Meredith and Allan Raine. The meeting on Dec. 29 was an evening with Charles Dickens. The Rev. E. W. Lumis, M.A., was present, and again kindly took the chair. Readings were given from "Pickwick," "David Copperfield," "Dombev and Son, and the "Christmas Carol" by Miss Blake, Mrs. Garlick, Mr. Charles Cole, Mr. F. H. Fortey, Mr. J. W. Norgrove, Mr. G. Kellaway, and Mr. H. Vicars Webb.

Hindley.—On New Year's Day a most successful tea party and social was held. Two large companies sat down to tea and upwards of 200 were present at the after meeting. Mr. Councillor Hurst, in introducing the Rev. W. F. Turland as temporary minister to the chapel, said that he had had the honour of introducing four former ministers—Rev. George Hoade, Rev. Adam Rushton, Rev. Philip Vaneesmith, and the Rev. John Moore. He expressed the hope that the time had come when everything would move smoothly, and that the chapel and schools would go ahead in the New Year. There was an excellent programme of music, together with an interesting series of lantern views. On Sunday afternoon, January 2, the annual prize distribution in connection with the Sunday school took place in the chapel. The Rev. W. F. Turland addressed the scholars and afterwards distributed prizes to some sixty-two scholars. On Sunday, January 2, the Rev. W. F. Turland preached at his opening services at 10.30 and 6.30 to good congregations.

Huddersfield.—The annual Christmas party was held on Dec. 27, and despite the rain was well attended. The pretty Dutch cantata, "Jan of Windmill Land," was charmingly performed by the scholars, who had been trained by Miss Corder. The scene was painted by Messrs. Ernest and Edward Jury. Mr. Owen Balmforth, after a most encouraging address, distributed the prizes to the regular attenders, and on behalf of the congregation he also presented an oak timepiece bearing a suitable inscription to Mr. and Mrs. James Balmer, who have been devoted and self-sacrificing caretakers for the last 25 years.

Ilford ; Death of Mr. Thomas Moody.—Mr. Thomas Moody, of 18, Northbrook-road, Ilford, who held the rather unique office of deputy City gauger, died at his residence on Sunday, after three months' illness. The deceased gentleman, who was 59 years of age, succeeded his father in 1883 in his appointment under the City of London Corporation, the office having been held by various generations of the same family for over 100 years. He was also a free-man of the City of London and a member of the "Metropolitan" Lodge of Freemasons, No. 1,507. He had been living in Ilford for nearly five years, having come from Westcliff-on-Sea. He was a kind-hearted man and had many friends. Locally he was identified with the Unitarian Church and the Conservative Club. The funeral service was conducted in the Unitarian Church on Saturday, January 1, by the Rev. W. H. Drummond, the interment taking place subsequently in the churchyard at Lambourne End, where the vicar took the first part of the service in the church, the Rev. W. H. Drummond reading the lesson and the words of committal at the graveside. Last Sunday evening the Rev. W. H. Drummond gave a new year's address, when there was a full attendance. The new schoolroom will be opened on Saturday, February 5, by Mr. J. S. Beale, the president of the Provincial Assembly.

Kidderminster : New Meeting House.—The January calendar contains the following timely words from the minister, the Rev. J. E. Stronge: "In the new year we are given a new chance, and no doubt we all shall make many good resolutions. Let us plead for some in connection with our church. Here are some suggestions:—(1) I will attend the services of the church regularly; (2) I will give personal service in any way I can be of use; (3) I will teach in the Sunday-school if required; (4) I will make my church known to outsiders and endeavour to get them to come to the services; (5) I will do all I can in the new year to nourish my spiritual life by private prayer and public worship; (6) I will

endeavour to live uprightly according to conscience and in the spirit of Christ. If we made these and similar resolutions, and really tried to keep them, our own lives would be more religious and our church would exert a greater spiritual influence in the world."

Leeds : Mill Hill Chapel.—The Rev. C. Hargrove has announced a series of Sunday evening sermons, of particular significance at the present time on "New Testament Politics: Aims and Aspirations of the Christian Voter." Jan. 2, The Welfare of the People the First Concern of the People's Representatives; Jan. 9, Our Empire, a Glorious Trust, and a Weighty Responsibility; Jan. 16, The Maintenance of Peace, our Duty to Ourselves and to the World; Jan. 23, The Kingdom of God on Earth, the only Legitimate End of all Governments. Mr. Hargrove explains his own attitude in the present tension of political feeling in the following words:—"The crisis which is upon us, and is about to be decided at the polls, is of the gravest which has occurred in our generation, and the future of England will depend upon the decision which will this month be registered. So far we are all agreed, but no further. There was a time when Nonconformist grievances were sorely felt, and Nonconformists, with few exceptions, were Whigs or Radicals. So late as the year 1880, in the Mill Hill congregation there were, I believe, only two members who called themselves Conservatives, and all the influence we could command was given to the support of Mr. Gladstone. Under these circumstances I had no scruple in giving myself whole-heartedly to the service of the Liberal party in the borough. I spoke every night while the contest lasted, and was busy with it all day. But things have changed since then, and for more than twenty years past we have been sharply divided, and the causes of division are more in number every year. Nor is anyone to blame for this. There is no inconsistency in a Unitarian being a Tory, or Unionist, or Tariff Reformer: and we must learn not only to tolerate those who vote against us while they worship with us, but sincerely to respect their judgment. To the minister, however, the change of conditions imposes a change of conduct. Like policemen, and professors, and public officials of all kinds, who are engaged in the service of both political parties, he may not take an active part in a campaign in which he would be in opposition to his own supporters and friends. And so of late years my part in elections has been confined to recording my vote, which I do as a private citizen. Some will condemn this standing aside from the battle, in which great issues are being contended for, as cowardly and time-serving. I have examined the situation carefully, and am convinced that while I remain minister, my congregation has the prior claim upon me, and that while my interference would be of little benefit to either side, it would be rightly resented by those who did not agree with me."

Leicester : The Great Meeting.—A handsome stone tablet has been erected by the congregation just beneath that to his father, in memory of the late Mr. Alfred H. Paget. It is the design of his friend from boyhood, Mr. Charles Kempson, the chapel-warden, and a labour of love. The inscription is as follows:—"In memory of Alfred Henry Paget, F.R.I.B.A., second son of Alfred Paget, J.P. Born February 16, 1848. Died March 14, 1909. He was deeply attached to the Great Meeting and unwearied in its service. He was chairman of the congregation from 1903 to 1909. This tablet is erected by his fellow-worshippers in affectionate remembrance of his high character, courtesy and quiet power, and of his love of the beautiful and inspiring in nature, literature, and art."

London : Brotherhood Church, New Southgate-road, N.—There was a large attendance at the midnight service, New Year's Eve, when in the absence of Rev. G. W. Thompson, through illness, Mr. E. Capleton conducted the service, and also on the following Sunday morning.

London : Stoke Newington Green Church. Farewell to Dr. Foat.—An interesting gathering took place at this church on Wednesday last for the purpose of bidding farewell to Dr. F. W. G. Foat, M.A., who for the last three years has been the minister. In the course of a pleasant social evening opportunity was afforded to the members of the con-

gregation of saying their personal adieux, and the meeting terminated with the presentation to Dr. Foat of a copy of the "Encyclopaedia Biblica," suitably inscribed, in token of esteem and as a farewell gift from the congregation. Dr. Foat will preach his farewell sermon on Sunday next.

London : Hackney, New Gravel Pit Church.—An interesting series of Sunday evening sermons is announced on "Religion and Statesmanship," by the Rev. H. Rawlings, and other ministers. Jan. 16, "Oliver Cromwell"; 23, "George Washington," Rev. J. A. Pearson; 30, "Abraham Lincoln," Rev. F. K. Freeston; Feb. 6, "Joseph Mazzini," Rev. S. Burrows, of Hastings; 13, "W. E. Gladstone"; 20, "Statesmanship and Religion."

Manchester : Dob-lane Chapel.—The calendar for January gives as the motto for the New Year:—"Wherefore gird up the loins of your mind; be sober, and hope to the end" (I Peter i. 13).

"Go forth! firm faith in every heart,
Bright hope on every helm;
Through that shall pierce no fiery dart,
And this no fear o'erwhelm.
Go in the spirit and the might
Of Him who led the way;
Close with the legions of the night,
Ye children of the day."

S. J. STONE.

Manchester.—The Circuit System and its First Chairman.—The Unitarian monthly contains a portrait of Mr. Henry Marsden, J.P., and the following short biographical sketch:—"Born Langcliffe, near Settle, Yorks, 1842; removed to Manchester at age of 14 years; commenced business on his own account in 1865; ultimately entered the wholesale clothing trade and succeeded in building up a flourishing business under good conditions for his employees. In religion he was a Wesleyan up to 1872, when he heard a lecture given by the late Rev. William Gaskell, M.A., in Cross-street Chapel, and a course of six more lectures, which so changed his views that he joined the Unitarians at Upper Brook-street Free Church. He has been treasurer for this church many years, and is most highly esteemed and trusted by his fellow-members. Mr. Marsden is chairman of the new First Circuit of Manchester, which includes the four churches of Upper Brook-street, Higher Broughton, Chorlton-cum-Hardy, and Urmston. In public life he has also pursued an active and honourable career in politics and social service; he has been a member of the Lifeboat Saturday Committee, Poor Law Guardian, member of the Manchester and Salford District Education Committee, and a City Councillor for Manchester, and is treasurer of the Police Aided Association for Clothing Destitute Children. He has four sons and one daughter, one son being a successful physician in Manchester, and another is a Ph.D. of Heidelberg, and managing chemist in a large Yorkshire industry. An earnest Unitarian, he is untiring in his devotion to the church of his adopted faith; to such loyal adherents as he is, our churches owe more than they know. With the religious rationalism of Unitarianism he combines the fervent spirit of his early Methodism, and believes in the promotion of true missionary enterprise for the propagation of the free and progressive Faith."

Pontypridd.—The members of the Unitarian church held an "At Home" on Thursday, December 30. Visitors attended from Merthyr, Aberdare, Newport, Cardiff, Swansea and Pentre. The object of the meeting was to bring the Unitarians of the district into closer personal touch with each other. After tea short speeches of welcome were delivered by Messrs. John Lewis, Griffith Thomas, and David Davies, while Messrs. George Payne and Lewis Lewis, Pentre, the Rev. M. Evans, Mr. L. N. Williams, J.P., and Miss George, Aberdare, the Rev. W. E. Williams, B.A., formerly of Wimbledon, and Mr. Gomer L. Thomas, J.P., Merthyr, responded. All thought the experiment was successful and hoped that one or two other churches would hold similar functions during the winter. Mrs. Jones and Messrs. Ben Davies and S. T. Lewis, Pontypridd, and Miss G. George and Miss Gwladys Evans, Aberdare, contributed music, reading, and recitations in the course of the evening. After a few words from the minister, the Rev. J. Park Davies, B.A., B.D., a happy and enjoyable meeting was brought to a close by

the singing of the Welsh National Anthem, "Hen Wlad fy Nhadau," the words and music of which were composed at Pontypridd and which was first sung in public by a member of the Pontypridd congregation then present.

Preston : Unitarian Chapel, Church-street.—In December, 1905, this congregation resolved to build on land in their possession, adjoining the chapel, a new block of school premises with class rooms and vestry. In December, 1906, the premises were opened, having cost £1,000. At the beginning of 1909, £250 of this amount was owing and the congregation agreed to a suggestion of the minister that they should raise this sum by direct contributions during the year. If they would raise £200 he undertook to obtain £50 outside the congregation. Despite the depression in the cotton trade this has been done and the debt extinguished. Our thanks are due to those who so generously responded to the minister's appeal.

Taunton.—Interesting Presentation.—At the annual New Year's Eve social gathering held at Mary-street Memorial Schools, a presentation was made to Mr. and Mrs. J. Duckworth in recognition of their silver wedding, which they celebrated that day. In addition to his work as head master of Mary-street schools, Mr. Duckworth has also rendered long and valuable service to the chapel and congregation. For many years he has been a member of the choir and secretary and treasurer of the Sunday school, while more recently he has held the position of chapel secretary. He also retains the position of Sunday school treasurer, Mr. Stanley Goodland being now the secretary. Members of the congregation, and more particularly the teachers, officers, and scholars of the Sunday school, thought that the happy twenty-fifth anniversary of Mr. and Mrs. Duckworth's wedding day should not be allowed to pass without being marked in some suitable way. Accordingly the presentation was arranged, Mrs. Phillips kindly taking the initiative. There was a ready and generous response, and the gift selected was a valuable case of silver-plated forks and spoons. On the inscription plate was engraved: "Presented to Mr. and Mrs. James Duckworth, on the occasion of their silver wedding, by their friends at Mary-street, December 31st, 1909." On behalf of his wife and himself, Mr. Duckworth thanked them very heartily for their handsome gift, which he would treasure and value on account of the kind feeling that prompted it. What he had undertaken at Mary-street had been done for the love of the work, and he only trusted that he and Mrs. Duckworth might have health and strength to continue for many years to come. He again thanked them, and wished them a very Happy New Year.

We have received reports of successful Christmas and New Year services and celebrations from Astley, Halifax, Malton, Saffron Waldon, Mottram, Stratford, and Preston.

NOTES AND JOTTINGS.

IN an interview with a representative of the *Standard*, Professor Karl Pearson recently described the aims of the Galton Laboratory for National Eugenics, and the work that has been done under his direction at University College. He thinks that the effect of parental alcoholism upon the physical and mental characters of children has been immensely exaggerated in some directions, and erroneously estimated in others; but that there is little doubt as to the inheritance of the tubercular tendency. But his most striking pronouncement is as follows:—"The evidence we have collected shows that the effect of heredity is five or ten times as intense as that of environment, and one of the obvious results of this is that social reformers should devote five or ten times as much energy to the question of inheritance as they do to that of environment. To give an illustration by reference to the relation of alcoholic mental deficiency. Those who regard alcoholic parental environment as the main factor will advocate enforced abstinence; those who consider heredity all-important will recommend the segregation of the mentally defective."

DR. COLLIE medical examiner to the London County Council, calls attention in his report on the work of the five years ended last July, to the large proportion of cases set out under the head of neurasthenia, mental depression, and insanity. Neurasthenia, he describes as a "physiological sin," and he urges that overtime and overwork should be discouraged in all departments and grades of the service.

THE Mond benefaction, says *The Times*, is all the more deserving of gratitude since the giver, though English by adoption and domicile, was of foreign birth. He made his great fortune in England, and to England he leaves those treasures the acquisition of which was the pleasure of his maturer years. Dr. Mond was the best type of cosmopolitan. German by birth, English by long residence, he had a passion for Italy and Italian art. Rome was the city in which he preferred to spend his leisure, and it was in Rome and Florence that he acquired that love and knowledge of the painters of the Renaissance which led him to form his choice collection.

A LECTURE has been delivered in French by Sir E. H. Shackleton in Rome, at the invitation of the Italian Geographical Society. King Victor Emmanuel and Queen Elena were present, and at the conclusion of the lecture the Geographical Society's Gold Medal was conferred on the explorer.

DR. RICHARD BOWDLER SHARPE, the famous ornithologist, who died on Christmas Day, was the first librarian of the Zoological Society of London, and afterwards joined the staff of the British Museum. The monumental work that has made his name familiar in every land is in twenty-seven volumes, of which he himself wrote one-half. The work has been carried down to the present year with a hand list of every bird now known.

MANY of the leading American astronomers declare that the pronouncement of Professor Maunder, of Greenwich Observatory, that the so-called canals of Mars are nothing but optical illusions, is incorrect. Professor Lowell is, naturally, also sceptical, and he maintains that the construction of canals on Mars is still going on.

WE have received details of the special arrangements which have been made for the second term in connection with University College. Some interesting courses of lectures are announced, and Professor A. J. Butler's lectures on "The Divine Comedy as illustrated by Dante's other Works," "The French Revolution and Empire," by Professor Montague, and "Greek Sculpture," by Professor Gardner, are among the more attractive items on the list.

A BEAUTIFUL bronze statuette, which is believed to represent Caligula's sister Drusilla, has lately been recovered from the sunken pleasure galley of the Roman Emperor, which lies, with that of Tiberius, at the bottom of Lake Nemi. Many attempts have been made to raise the submerged vessels. Owing, however, to the length of time they have been under water, says the *Illustrated London News*, and the consequent fragility of their timbers, the task has proved one of enormous difficulty, and has hitherto baffled all attempts. Lake Nemi is not far from Rome. It was called in ancient times Lacus Nemorensis (the Lake of the Groves), from the sacred groves and temple of Diana on its banks. Julius Caesar built a villa there, and the place became a fashionable resort of the Roman world.

AT the ordinary general meeting of the First Garden City, Ltd., in the Inns of Court Hotel, Holborn, Mr. Aneurin Williams, the chairman, said they had made substantial progress during the year, although not so great as they would have desired. In reply to questions, the chairman said that ninety-nine years was the period fixed for leases to owners of factories on the estate. A proposal to have an hotel on the estate had been rejected by a vote of the inhabitants, as also a proposal to have a public-house. He thought they would reach the time when they would be able to pay a small dividend. Proposals for inquiries as to the

policy in reference to the sale of alcohol and to freehold sites for factories were refused. After the meeting an illustrated lecture on the development of Letchworth was given by Mr. Ebenezer Howard, who said that the success of the experiment should be judged mainly by the way they developed child-life. The infantile mortality rate was only 56 per 1,000 births. Mr. Howard briefly explained the benefits of living in the Garden City, as views of the residential and industrial quarters, open-air swimming baths, and other institutions were thrown upon the screen.

In an article on "Parent and Child" in the *Christian Commonwealth*, Sir Oliver Lodge speaks sympathetically of the "make-believe" mood which should be indulged with fairy-tales; and adds that, although the "inquiring" mood has also to be met, and satisfied with facts, the habit of constantly asking whether everything is true is an inappropriate habit. "Some things are better than true. You do not call a sunset or the Sistine Madonna or the Fifth Symphony 'true.' A cloud is not what it seems; and, going up to it, you find it merely a wet drizzle. A rainbow is in many ways deceptive. A mirage can be treated scientifically enough, but to the eye it is a phantasm. Even the image in a looking glass is not really there. Children must learn that things are not what they seem, and that works of imagination and beauty have a truth of their own which can be felt, but not stated. They will know this instinctively; they will not require to be taught it, if they have not been first taught wrong. Wrong teaching is the deadly thing, the thing to avoid. Poetry is the wholesome antidote for any exaggeration on the scientific side."

No city has changed more completely than Brussels in the last fifty years, says the *Graphic*. The old narrow streets have almost disappeared. New arteries of communication between the upper and lower towns are being established. The fine shady boulevards in the upper town, laid out by Charles of Lorraine, have their counterpart in the broad, busy streets that were the creation of the burgomasters Brouckère and Anspach. A new central station is shortly to be constructed below the old Montagne de la Cour. The Montagne de la Cour itself is to be superseded by a Montagne des Arts, which will embellish the approaches to the old Palace of Orange-Nassau—the home of William the Silent—and the modern Musée des Beaux Arts.

THE Senate of the National University of Athens celebrated the centenary of Mr. Gladstone's birth by decorating the statue of the great statesman which stands before the University, and invitations to the commemoration were sent to the members of the Cabinet, the Foreign Ministers, the President of the Chamber, the members of the Holy Synod, and other distinguished persons.

DR. FREDERICK COWEN is writing a new choral work for the Cardiff Festival next September, of which he is conductor. It is entitled "The Veil," and is adapted from Robert Buchanan's poem, "The Book of Orm."

A MEETING of wholesale clothiers in Lancashire has been held in Manchester to consider the Trade Boards Act, which aims at stopping sweating in the clothing trades. It was decided to recommend the Board of Trade to establish a minimum rate of wages for the whole of the trade.

THE Indian National Congress has as president a public man who is widely known in India, though his name is unfamiliar in this country. Mr. Madan Mohan Malaviya is a pleader practising in the Allahabad High Court. He began life as a school teacher, and tried his hand at journalism before going to the law. An active politician for many years, he has been for some time past a member of Council in the United Provinces, and has ranked among the most prominent supporters of the Moderate Party in the Congress, and has also made a reputation in North-Western India as a social, educational, and religious reformer. In religion he is nearer to the orthodox Hindu standpoint than many of

the Indian reformers. His oratorical gifts are of a high order, and he is one of the few Hindu politicians who have never been suspected by the officials of leanings towards the extremist camp.

THE number of travellers going over some of the magnificent mountain passes in Switzerland by the old-fashioned diligence instead of through the tunnels by train, is, we learn, increasing. This is good news for those who complain that Switzerland is being spoilt by mountain railways.

WRITING in the *Atlantic Monthly* on "The Heterodoxy of Genius," Mr. W. A. Smith discusses sympathetically the problem of the essentially Nonconformist attitude, "genuinely Protestant and intolerant," of the man gifted with imagination in a special degree, who, from the point of view of the average Episcopal parson, is "seemingly going to waste outside parochial bounds." The writer admits that "a genius can rarely be held in social groups in such first-hand matters as faith and worship. His directness and intensity of vision are themselves limitations which narrow the field of comradeship. He sees further, but sometimes not so much as common folk. His short cuts to reality make him impatient with the more orderly conventional routes. With less pretence to frequent converse with God, he approaches Him, nevertheless, with a certain ceremony of the spirit after a liturgy of his own. The clear sweep he gets on the outside, unobstructed by the details which belong to the office-work of religion, appeals to his romantic temperament. Offensive particulars, like heresy trials, the fussiness of dignitaries, and church controversies, fret his spirit. Out he goes to gather his most excellent beauty by the way."

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